

EMPHATIC NEW TESTAMENT
THE FOUR GOSPELS

JOHN TAYLOR

1852

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #5

The Emphatic New Testament According to the Authorized Version,

Compared with Various Readings of the VATICAN MANUSCRIPT

THE FOUR GOSPELS

By: John Taylor

1852 Original Publisher Taylor, Walton, and Maberly, London

300 pages

Copyright © 2000 by John S. Wipf, Jr. All rights reserved. Printed in the United States of America. Except as permitted under the United States Copyright Act of 1976, no part of this publication may be reproduced or distributed in any form or by any means, or stored in a data base retrieval system, without prior written permission of the publisher.

Wipf and Stock Publishers is pleased to present to you its digital reproduction of this book. By purchasing this book and receiving ownership of this copy, you expressly agree that you and any one to whom you transfer this book to is not entitled to reproduce or to allow anyone else to reproduce all or any portion of its contents without our prior consent.

If the purchaser does not agree to the foregoing terms of this sale, promptly return this copy for a refund of the purchase price. By retaining possession of this copy, you acknowledge that you agree to be bound by the foregoing terms. If you have any questions concerning this matter, please contact Wipf and Stock Publishers at the following address:

Wipf and Stock Publishers
1396 E. Washington Blvd.
Pasadena, CA, 91104
1-626-797-4756

Printer: James Baden
Binder: Golden Rule Bindery

ISBN: 1-57910-354-5

Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

Biographical Sketch of John Taylor

John Taylor is designated “Editor” of a two-volume set titled *The Emphatic New Testament, According to the Authorized Version, Compared with the Various Readings of the Vatican Manuscript* (London, 1852 and 1854). *The Four Gospels* was issued in 1852, with *Acts to Revelation* coming out in 1854.

Taylor also authored *Junius Identified, An Essay on Money*, and *What is the Power of the Greek Article?* (1842).

His New Testament also contains an “Introductory Essay on Greek Emphasis,” which explains his process of emphasizing certain words by the use of typographic signs (capital letters, black letters and small capital letters). This point is further discussed in a following article, “Observations on Greek Emphasis.”

Footnotes placed at the bottom of pages call attention to various Greek textual readings.

— William E. Paul, Editor
Bible Editions & Versions

THE
EMPHATIC NEW TESTAMENT.

THE FOUR GOSPELS.

LONDON :
PRINTED BY J. WERTHEIMER AND CO.
CIRCUS PLACE, FINSBURY CIRCUS.

THE
EMPHATIC NEW TESTAMENT,

ACCORDING TO THE AUTHORISED VERSION,

COMPARED WITH THE VARIOUS READINGS OF
THE VATICAN MANUSCRIPT.

THE FOUR GOSPELS.

EDITED,

WITH AN INTRODUCTORY ESSAY ON GREEK EMPHASIS,

BY JOHN TAYLOR,

AUTHOR OF

"JENIUS IDENTIFIED," "AN ESSAY ON MONEY," "WHAT IS THE POWER
OF THE GREEK ARTICLE?" ETC., ETC.



"Search the SCRIPTURES: For in them ye think ye have eternal Life;
and they are THEY which TESTIFY of me."-- JOHN V. 39.



LONDON:
TAYLOR, WALTON, AND MABERLY,
UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

PREFACE.

THIS work is offered to the Christian world in the humble hope that it may prove satisfactory to the enquirer after Scriptural Truth. The Editor has found numerous doubts removed from his own mind by the restoration of the most ancient Text, and by observing the prominence given to those words in English which are the exponents of equally prominent words in Greek, when the latter are fully represented; and he trusts that the same means will be effectual in assisting every English reader to determine for himself what are the genuine words of Scripture, and what is that peculiar sense in which, as regards Emphasis, they ought to be understood.

The Editor's duty, in the execution of his task, has been a very simple one: it has consisted chiefly in the exercise of a scrupulous fidelity. Whenever the Text of the Vatican Manuscript was justified by two out of the three Collations which lay before him, he made reference to those two, not regarding the third: whenever only one Collation was in its favour, he gave that one as his authority. In like manner, when the rules for the conversion of Greek emphasis into English were ascertained, his only care was to apply them with un-deviating regularity. If at any time he has failed in this, it has been from inadvertency, and not from a desire to avoid an apparent difficulty. It may sometimes happen, in consequence of this rigid adherence to system, that the reader will think there was no need for a certain English word to be distinguished by *small capitals* or *black letter*; but as, in the majority of such cases, the rule is found to vindicate itself, it is enough. Perhaps a different Collation of the English words would shew in all cases, that a degree of preference, equal to that which is required, is justly due to the word in question over others in the same sentence.

Some persons may possibly object to have their attention so often drawn to the bottom of the page, to notice changes in the Text, which

appear to them to be sometimes unimportant; but they must reflect that the Editor had no choice: he was obliged to give every instance of variation, unless he had allowed himself to exercise a discretion, which he thought, for the reader's satisfaction, he ought to forego. Such persons, if they wish to escape the inconvenience of having their attention attracted to what they deem unimportant changes, can make a mark in the margin, to remind them that on a former reference they saw nothing in the note which required their particular attention.

By many, however, the interruptions here mentioned will not be esteemed a disadvantage. They have been so long accustomed to read the Scriptures with rapidity, that they will be inclined to regard as useful those delays which afford them an opportunity of considering more maturely the sense of the passage before them. Trivial words in Scripture, are sometimes fraught with unexpected meanings. When our Lord taught the Jews, that from the single word "*am*" in the Old Testament—"I *am* the God of Abraham," etc. (Matt. xxii. 32)—the doctrine of the Immortality of the Soul, and the Resurrection of the Body was to be inferred, he taught them a truth which they had never perceived before, though they were perfectly familiar with the words quoted, which had been read out of the Book of Exodus, to them and their forefathers, for fifteen hundred years.

The English reader is requested to peruse the following "Observations on Greek Emphasis," as well as those on "The Antiquity and Authority of the Vatican Manuscript," and not think because they contain quotations from the Greek Text, that they are less addressed to him than to those who are acquainted with the Greek language. Every peculiarity, it is hoped, is so fully expressed and explained in both tongues, that the English reader will be rendered perfectly conversant with the power of the Greek article and the emphatic pronouns in the English version, while the student of the Greek Text will perhaps find, in the new views opened out on these subjects, a light shed upon them, of the existence of which he was not previously aware.

JOHN TAYLOR.

30, Upper Gower-street, London,
March, 1852.

OBSERVATIONS

ON

GREEK EMPHASIS.

IN the EMPHATIC NEW TESTAMENT, an attempt is made to represent to the English Reader certain peculiarities of expression in the Greek Text, which are of too much importance to be left unnoticed, though the reason of their insertion may be the subject of some difference of opinion.

Of the propriety of distinguishing the EMPHATIC PRONOUNS, no kind of doubt can be entertained. They were designed to give prominence to the persons or things to which they relate. They add certainty and intensity to the passages in which they occur. They give earnestness and vivacity to the discourses in which they are found, and render the reader a hearer, so to speak, of those truths which flowed from the lips of Him who spake as never Man spake. Yet in the authorised English Version no particular notice is taken of these Pronouns, and the reader is left to form his own idea of their importance.

The use of the GREEK ARTICLE is a question of greater difficulty. That it has, on many occasions, a restrictive power like that of the English definite Article (*the*) no one attempts to deny. But it is certain, that even in connexion with Nouns Substantive this power cannot always be given to it; and, in almost all other instances of its occurrence, it exhibits no conformity with the English Article. The writer of the present work, in an Essay published on this subject in 1842, contended that it should be regarded chiefly as a SIGN OF EMPHASIS. Whether he was right or wrong may now be left to the

decision even of the English reader, who will see brought before him, in the following pages, all the evidence necessary to the formation of a right judgment on the subject.

In adapting the Typographic Signs (capitals, small capitals, and black letter) to the due development of the several peculiarities of the Greek Text, the Editor has been careful to preserve throughout an uniform System of Notation; so that when once the System is understood, it will be easy for any one, tolerably well acquainted with Greek, to render the English back again into that language, without any risk of offending against its idioms. Every instance of peculiarity will be observed to range itself under some one or other of the following heads, with their subdivisions; and while the various classes of peculiarities are thus provided for, it will be seen that there are few if any shades of meaning in the one language, which are not capable of a close and almost literal representation in the other.

The quotations from the Greek Testament in the following pages are made without accents. The chief argument in favour of accents is, that they sometimes help the Reader to discriminate between words which are alike in form but different in meaning. But as the earliest of all the manuscripts of the Greek Text is without accents, it seems more prudent to follow that ancient precedent and omit them, leaving the sense in doubtful cases to be determined by the context. If accents favour a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favour any particular sense, they are unnecessary.

It is probable, that the following Rules for the Conversion of Greek Emphasis into English Equivalents would be of considerable service in giving greater precision to translations from the Greek Classics; and also that the preparation of English, by rendering it emphatic according to the following method of notation, would greatly facilitate the practice of Greek composition. But these are divisions of the subject into which it is not necessary to enter on the present occasion.

RULES FOR THE CONVERSION OF GREEK EMPHASIS INTO ENGLISH EQUIVALENTS.

CLASS I.

WORDS OF POSITIVE EMPHASIS, ARISING FROM THEIR CONNEXION WITH THE GREEK ARTICLE.

1. *The Greek Article, before a Substantive, requires the English Substantive to be put in Small Capitals.*

Matt. 1:18. *μνηστευθεις γαρ της μητρος αυτου Μαρίας τῷ Ἰωσηφ—*
when as his MOTHER Mary was espoused to JOSEPH.

19. *Ἰωσηφ δε ὁ ἀνὴρ αὐτῆς—*then Joseph her HUSBAND.

3: 1. *Ἐν δε ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής—*In those DAYS came John the BAPTIST.

2. *ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν—*for the KINGDOM of HEAVEN is at hand.

2. *The Article before a Substantive, and also before its Adjective, requires both the Adjective and Substantive to be in Small Capitals.*

Matt. 1:25. *τὸν υἱὸν αὐτῆς τὸν πρωτοτόκον—*her FIRST-BORN SON.

3:17. *Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός—*This is my BELOVED SON.

5:19. *μὴν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων—*one of these LEAST COMMANDMENTS.

29. *εἰ δε ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε—*and if thy RIGHT EYE offend thee.

3. *The Article, before an Adjective which precedes its Substantive, requires the Adjective only to be put in Small Capitals.*

Matt. 4: 5. *τὴν ἁγίαν πόλιν—*the HOLY City.

5:16. *ὅπως ἴδωσιν ὑμῶν τὰ καλά ἔργα—*that they may see Your GOOD Works.

26. *ἕως ἀν ἀποδῷς τὸν ἐσχατὸν κοδραντὴν—*till thou hast paid the UTMOST Farthing.

39. *ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα—*whosoever shall smite thee on thy RIGHT Cheek.

4. *The Article, used as a Pronoun before a Participle, requires the English Participle and its Pronoun to be put in Small Capitals.*

Matt. 1:20. το γαρ εν αυτη γεννηθεν — for THAT which is CONCEIVED in her.

22. ινα πληρωθῃ το ρηθεν — that THAT might be fulfilled which was SPOKEN.

2:20. τεθνηκασι γαρ οι ζητουντες — for THEY are dead which SOUGHT.

3:11. ο δε οπισω μου ερχομενος — but HE that COMETH after me.

5. *The Article, before a Participle which precedes its Substantive, causes the Participle and Substantive to be put in Small Capitals.*

Matt. 3: 7. φυγειν απο της μελλουσης οργης — to flee from the WRATH TO COME.

27:52. και πολλα σωματα των κεκοιμημενων αγιων ηγερθη — and Many Bodies of SAINTS which SLEPT arose.

Mar. 1:38. Αγωμεν εις τας εχομενας κωμοπουλεις — let us go into the NEXT TOWNS.

Lu. 1: 1. διγηγησιν περι των πεπληροφορημενων εν ημιν πραγματος — a Declaration of the THINGS which are MOST CERTAINLY BELIEVED among us.

6. *The Article, before a Verb in the Infinitive Mood, causes the English Infinitive to be put in Small Capitals.*

Matt. 2:13. του απολεσαι αυτο — to DESTROY him.

5:28. προς το επιθυμησαι αυτης — to LUST after her.

6: 1. προς το θεαθηναι αυτοις — to be SEEN of them.

11: 1. του διδασκειν και κηρυσσειν εν ταις πολεσιν αυτων — to TEACH and to preach in their CITIES.

The Examples just enumerated may be likened to the Latin Gerunds in *dum*. The following belong to the class of Gerunds in *do*. They are translated as Gerunds of this kind in the following passages of the authorised Version.

Mar. 6:48. Και ειδεν αυτους βασανιζομενους εν τῳ ελαινειν — And he saw them toiling in ROWING.

Acts 3:26. εν τῳ αποστρεφειν εκαστον — in TURNING AWAY every one of you.

4:30. εν τῳ την χειρα σου εκτεινειν σε — by STRETCHING FORTH thine HAND.

Ro. 15:13. *πασης χαρας και ειρηνης εν τη πιστευειν*—with All Joy and Peace in BELIEVING.

Heb. 3:12. *εν τη αποστηναι απο Θεου ζωντος*—in DEPARTING from the living God.

7. *The Article, before an Adverb, causes the English Adverb, or Adverbial Phrase, to be put in Small Capitals.*

Matt. 8:18. *απελθειν εις το περαν*—to depart unto the OTHER-SIDE.

Mar. 13:19. *εως του νυν*—until THIS-TIME.

Lu. 22: 2. *το πως ανελωσιν αυτον*—How they might kill him.

Joh. 10:40. *ουπου ην Ιωαννης το πρωτον βαπτιζων*—where John AT THE FIRST baptized.

Acts 4:29. *και τα νυν, κυριε, επιδε*—and NOW, Lord, behold.

8. *Sometimes the Article precedes a Clause or Sentence used as a quotation; in which case the whole Clause or Sentence in English should be in Small Capitals.*

Matt. 19:18. *‘Ο δε Ιησους ειπε, Το ου φονευσεις ου μοιχευσεις ου κλεψεις*—And JESUS said, THOU SHALT DO NO MURDER, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL,

Mar. 9:10. *προς εαυτους συζητουντες, τι εστι το εκ νεκρων αναστηναι*—questioning one with another, what THE RISING FROM THE DEAD should mean.

Lu. 22:37. *το Και μετα ανομων ελογισθη*—AND HE WAS RECKONED AMONG THE TRANSGRESSORS.

When the Greek Article is introductory to a Sentence, it may also be represented by putting the first word of the sentence, and no more, in small capitals: as, AND he was reckoned, etc.

9. *When the Article is used as a Pronoun, and is made the Nominative Case to a Verb, the English Pronoun is in Small Capitals.*

Matt. 2: 5. *οι δε ειπον αυτω*—and THEY said unto him.

21. *‘Ο δε εγερθεις παρελαβε*—And HE arose and took.

9:31. *Οι δε εξελθοντες διεφημισαν αυτον*—But THEY, when they were departed, spread abroad his fame.

14: 8. *‘Η δε προβιβασθεισα υπο της μητρος αυτης, Δος μοι, φησιν*—And SHE, being instructed before of her MOTHER, said, Give me here.

15:27. *‘Η δε ειπε, Να, κυριε*—And SHE said, Truth, Lord.

10. *When the Greek Article is prefixed both to a Substantive and its Participle (the latter either expressed or understood), the corresponding English Words are put in Small Capitals.*

Matt. 4:16. ὁ λαὸς ὁ καθημενος ἐν σκοτει—THAT PEOPLE which SAT in Darkness.

5:12. τοὺς προφητὰς τοὺς πρὸ ὑμῶν—THOSE PROPHETS which were before you.

16. τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς—THAT FATHER of yours which is in HEAVEN.

6:23. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστὶ—if therefore THAT LIGHT that is in thee be Darkness.

7: 3. τὸ καρφὸς τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου—THAT MOTE that is in the EYE of thy BROTHER.

This manner of expressing the Reduplicate Article was familiar to the Translators of the New Testament, as the following Examples, in addition to those already given, will shew.

John 6:58. οὗτος ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβας—This is THAT BREAD which CAME DOWN from HEAVEN.

20: 8. τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος—then went in also THAT OTHER Disciple which CAME first.

Acts 7:37. Οὗτος ἐστὶν ὁ Μωϋσῆς ὁ εἰπων—This is THAT MOSES which SAID.

21:38. οὐκ ἀρα σὺ εἰ ὁ Αἰγυπτίος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας—Art not thou THAT EGYPTIAN which before These DAYS MADEST AN UPROAR.

1Cor.15:37. οὐ τὸ σῶμα τὸ γενησομενον σπείρεις—thou sowest not THAT BODY that SHALL BE.

2Thes.2: 3. καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας ὁ ἀντικείμενος — and the MAN of SIN be revealed, THAT SON of PERDITION who OPPOSETH.

James2: 7. οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς—do not they blaspheme THAT WORTHY Name which is CALLED UPON you.

Rev. 2:20. ὅτι ἐὰς τὴν γυναῖκα Ἰεζαβὴλ τὴν λεγούσαν—Because thou sufferest THAT WOMAN Jezebel which CALLETH.

12: 9. ὁ ὄφις ὁ ἀρχαῖος ὁ καλούμενος Διαβόλος—THAT OLD SERPENT that is CALLED the Devil.

17:18. ἡ πόλις ἡ μεγάλη ἡ ἐχούσα βασιλείαν—THAT GREAT CITY which REIGNETH.

11. *When the Reduplicate Article is accompanied by οὗτος, or εκείνος, the corresponding Pronoun in English may take the place of the first Article, being put in Small Capitals.*

Matt. 18: 6. ἓνα των μικρων τουτων των πιστευοντων—One of THESE LITTLE-ONES which BELIEVE.

Mar. 14: 58. Ὅτι εγω καταλυσω τον ναον τουτον τον χειροποιητον—That I will destroy THIS TEMPLE that is MADE WITH HANDS.

Lu. 15: 30. ὅτε δε ὁ υἱός σου οὗτος ὁ καταφαγων σου τον βιον μετα πορνων, ηλθεν—but as soon as THIS thy SON was come which hath DEVoured Thy LIVING with Harlots.

John 7: 49. ἀλλ' ὁ οχλος οὗτος ὁ μη γνωσκων τον νομον επικαταρατοι εἰσι—but THIS PEOPLE who KNOWETH not the LAW are cursed.

Lu. 14: 24. ὅτι ουδεις των ανδρων εκεινων των κεκλημενων γευσεται—That none of THOSE MEN that were BIDDEN shall taste.

19: 27. Πλην τους εχθρους μου εκεινους, τους μη θελησαντας με βασιλευσαι επ' αυτους, αγωγετε ὡδε — But THOSE ENEMIES of mine, which WOULD not that I should reign over them, bring hither.

12. *When the Article, preceding a Participle, follows a Proper Name which has not the Article, the English Demonstrative Pronoun preceding such Proper Name is in Small Capitals.*

Matt. 1: 16. ἐξ ἧς γεννηθη Ιησους ὁ λεγομενος Χριστος—of whom was born THAT JESUS who is CALLED Christ.

4: 21. Ιακωβον τον του Ζεβεδαιου—THAT JAMES who is *the* son of ZEBEDEE.

10: 3. και Λεββαιος ὁ επικληθεις Θαδδαιος—and THAT Lebbæus who was SURNAMED Thaddæus.

11: 14. αυτος εστιν Ἑλιας ὁ μελλων ερχεσθαι—This is THAT Elias which WAS for to come.

One Example from the Authorised Version will show that our Translators were not unaware of this mode of representing the reflex power of the Greek Article in the English Language:—

John 11: 2. ην δε Μαρια ἡ αλειψασα—it was THAT Mary which ANointed.

But it is to be regretted that they did not more frequently employ it. Had they been fully sensible of the importance of this manner of expressing the Article, they could hardly have forborne making use of it in the following passage:—"Who shall lay any thing to the charge of God's Elect? *It is THAT* God who JUSTIFIETH. Who is *HE* that CONDEMNETH? *It is THAT* Christ who DIED—*τις εγκαλεσαι κατα εκλεκτων Θεου; Θεος ὁ δικαίων. τις ὁ κατακρινων; Χριστος ὁ αποθανων* (Rom. 8:33, 34). Thus rendered, the passage is invaluable to the Christian, not only for the Truth which it contains, but also for the clearness and force with which that Truth is stated.

13. *The Rule is the same, with respect to the Demonstrative Pronoun, when the Article precedes a common Noun Substantive or Adjective.*

Lu. 5:36. *και τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπο τοῦ καινοῦ*—
and *THAT* Piece *that was* taken out of the NEW agreeth
not with the OLD.

7:32. *ὅμοιοι εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις*—they are
like unto *THOSE* Children that *SIT* in the Market-place.

13:4. *παρα πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ*—
above *ALL THOSE* Men that *DWELT* at Jerusalem.

23:49. *καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ*—and *THOSE*
Women that *FOLLOWED* him.

14. *When the Reflex Article is in connexion with πᾶς, οὗτος, or τις, its English Equivalents are put in Small Capitals.*

Matt. 5:15. *καὶ λαμπεῖ πασι τοῖς ἐν τῇ οἰκίᾳ*—and it giveth light unto
ALL that are in the *HOUSE*.

22. *ὅτι πᾶς ὁ ὀργιζόμενος*—That *WHOSOEVER* is *ANGRY*—or
EVERY-ONE that is *ANGRY*.

Lu. 20:17. *Τι οὖν ἐστὶ τὸ γεγραμμένον τούτο*—What is *THIS* then
that is *WRITTEN*.

22:37. *ὅτι ἐτι τούτο τὸ γεγραμμένον δεῖ τελεσθῆναι*—That *THIS*
that is *WRITTEN* must yet be accomplished.

Joh. 11:37. *Οὐκ ἠδυνάτο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ*—
Could not *THIS* man which *OPENED* the *EYES* of the
BLIND.

Gal. 1: 7. *εἰ μὴ τινες εἰσιν οἱ ταρασσόντες ὑμᾶς*—but there be *SOME*
that *TROUBLE* you.

Lu. 18: 9. *Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας*—And he spake unto
CERTAIN which *TRUSTED*.

15. *When the Reflex Article, preceding a Participle, follows a Pronoun Substantive in the same case with that Participle, the Pronoun Substantive in English is put in Small Capitals.*

Lu. 1:36. *και ούτος μην έκτος εστιν αυτη τη καλουμενη στερα*—and This is the sixth Month with HER who was CALLED barren.

1Thes.2:13. *ος και ενεργειται εν υμιν τοις πιστευουσιν*—which effectually worketh in YOU that BELIEVE.

Matt.19:28. *οτι υμεις οι ακολουθησαντες μοι*—That YE which have FOLLOWED me.

Mar. 4:11. *εκεινους δε τοις εξω*—but unto THEM that are WITHOUT.

John 9:13. *Αγουσιν αυτον προς τους Φαρισαιους τον ποτε τυφλον*—They brought to the PHARISEES HIM that aforetime was BLIND.

16. *Inconvertible Propositions, one Term having the Greek Article prefixed, the other not, require to be so arranged in English, that the Term having the Article should take precedence.*

This Rule, however, is the less necessary to be observed in the Emphatic New Testament, since Small Capitals sufficiently distinguish the Subject from the Predicate.

John 1: 1. *και Θεος ην ο λογος*—and the WORD was God.

4:24. *πνευμα ο Θεος*—GOD is a Spirit.

1John1: 5. *ο Θεος φως εστι*—GOD is Light.

4:16. *ο Θεος αγαπη εστι*—GOD is Love.

1Tim.6: 5. *νομιζοντων πορισμον ειναι την ευσεβειαν*—supposing that GODLINESS is Gain.

17. *Convertible Propositions may be arranged either Way.*

1John5: 6. *το πνευμα εστιν η αληθεια*—the SPIRIT is TRUTH.

2Cor.3:17. *Ο δε Κυριος το πνευμα εστιν*—Now the LORD is that SPIRIT.

Our Translators were at a loss in the last instance for a satisfactory rendering of the Article before *πνευμα*, when they translated it “that.” They wished, perhaps, to avoid the consequences which might seem to follow the assertion that the LORD and the SPIRIT are identical; and that what may be affirmed of the one may be equally affirmed of the other. But if the Article be considered a Sign of Emphasis, and the Proposition be regarded as affirming only that “the LORD is

a SPIRIT," no difficulty remains. This use of the Article is met with in 2 Cor. 12:18. *παρεκαλεσα Τίτον, και συναπεστειλα τον αδελφον.*—"I desired Titus, and with him I sent a BROTHER." It is found in Matt. 1:23. *Ιδου, ἡ παρθενος εν γαστρι ἐξει*—"Behold a VIRGIN shall be with child:"—in John 5:35. *εκεινος ην ὁ λυχνος ὁ καιομενος και φαινων*—"He was a BURNING and a shining LIGHT:"—and in many other instances.—But the words may be rendered "The LORD is the SPIRIT," and the reference may be to the 6th Verse of the 3rd Chapter; in which case "the Spirit of the New Testament"—"the Spirit which giveth Life," is "the SPIRIT" which is identical with "the LORD."

18. *When a Greek Noun is used Collectively, followed by an Enumeration of all or any of the Particulars contained under that head, it is distinguished in Greek by having the Article prefixed to it, and in English by being expressed in Small Capitals:—while the Particulars which follow are not accompanied in Greek by the Article, nor in English by any Sign.*

Lu. 22:66. *Και ὡς εγενετο ἡμερα, συνηχθη το πρεσβυτεριον του λαου, αρχιερεις τε και γραμματεις*—And as soon as it was Day, the PRESBYTERY of the PEOPLE, the Chief-Priests as well as the Scribes, came together.

1Cor. 4: 9. *Δοκω γαρ ὅτι ὁ Θεος ἡμας τους αποστολους εσχатоις απεδειξεν ὡς επιθανατιους, ὅτι θεατρον εγενηθημεν τῷ κοσμῷ και αγγελοις και ανθρωποις*—for I think, That GOD hath set forth us the APOSTLES last, as it were appointed to death: For we are made a Spectacle unto the WORLD, both to Angels and to Men.

Gal. 5: 19. *Φανερα δε εστι τα εργα της σαρκος ἃτινα εστι μοιχεια, πορνεια, ακαθαρσια, ασελγεια, ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αἵρεσεις, φθονοι, φονοι, μεβαι, κωμοι, και τα ὅμοια τουτοις*—Now the WORKS of the FLESH are manifest, which are, Adultery, Fornication, Uncleanncss, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Peresies, Envyings, Murders, Drunkenness, Revellings, and the LIKE to these.

Gal. 5 22. Ὁ δε καρπος του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγκρατεια· κατα των τοιουτων ουκ εστι νομος—But the FRUIT of the SPIRIT is, Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance; against SUCH there is no Law.

Acts 2 7. Ουκ ιδου παντες οὔτοι εισιν οἱ λαλουντες Γαλιλαιοι; και πως ἡμεις ακουομεν ἕκαστος τη ἰδια διαλεκτῳ ἡμων εν ἣ ἐγεννηθημεν, Παρθοι και Μηδοι και Ελαμιται, και οἱ κατοικουντες την Μεσοποταμιαν, Ιουδαιαν τε και Καππαδοκιαν, Ποντον, και την Ασιαν, Φρυγιαν τε και Παμφυλιαν, Αιγυπτον, και τα μερη της Λιβυης της κατα Κυρηνην, και οἱ επιδημουντες Ῥωμαιοι, Ιουδαιοι τε και προσηλυτοι, Κρητες, και Αραβες; ακουομεν λαλουντων αυτων ταις ἡμετεραις γλωσσαις τα μεγαλεια του Θεου—Behold, are not all THESE which SPEAK Galileans? and how hear we every one in our OWN Language wherein we were born?—Parthians, and Medes, and Elamites; and THEY who DWELL in MESOPOTAMIA, Judæan as well as Cappadocian; in Pontus; and in ASIA, Phrygian as well as Pamphylian; in Egypt; and in the PARTS of THAT LIBYA which is about Cyrene; and ROMAN RESIDENTS, Jews as well as Proselytes; Cretes; and Arabians;—we do hear them speak in OUR Tongues the WONDERFUL-WORKS of GOD.

In this passage, the Name MESOPOTAMIA is used as a Collective Term, including certain Districts, two of which are described as Judæan and Cappadocian, because they were inhabited by persons from Judæa and Cappadocia. So also ASIA stands for Asia Minor, which name included many countries, but of these the Phrygian and Pamphylian alone are specified. That these subordinato Titles are used adjectively, will appear probable from the same use being made, in other places, of similar Terms: viz.—Mark 1:5. *πασα ἡ Ιουδαια χωρα*, “All the JUDÆAN Region:”—John 3:22. *εις την Ιουδαιαν γην*, “into the JUDÆAN Land:”—Acts 16:6. *Διελθοντες δε την Φρυγιαν και την Γαλατικην χωραν*—“Now when they had gone throughout the PHRYGIAN and GALATIAN Region:” Acts 18:23. *διερχομενος καθεξης την Γαλατικην χωραν και Φρυγιαν*, “going over all the GALATIAN and Phrygian Region in order.”

It will be readily admitted that a Colony of Jews might dwell in Mesopotamia, from whose residence there that District would be properly described as the Judæan. The Transplantation of the Jews to Babylon is too well known to make that necessary to be proved. But that a similar Removal took place of the Cappadocians will require some Authority to support it. In Strabo, however, we find the fact stated so expressly, as to be placed beyond doubt. Speaking of the people of Mazaca, a capital City of Cappadocia, he says:—*Διεθηκε δε φανλως αυτους Τυγρανης ο Αρμενιος, ηνικα την Καππαδοκιαν κατεδραμεν απαντας γαρ αναστατους εποησαν εις Μεσοποταμιαν, και τα Τυγρανοκερτα εκ τουτων συνηκισε το πλεον υστερον δ' επανηλθον οι δυναμενοι μετα την των Τυγρανοκερτων αλωσιν*—“Moreover, Tigranes the ARMENIAN subjected them [the Mazaceni] to great hardship, when he overran CAPPADOCIA: for he transferred the whole population to Mesopotamia, and peopled TIGRANOCERTA, for the MOST-PART, from them. But afterwards, when TIGRANOCERTA was taken [by the Romans], THEY who HAD THE POWER returned to their own country.”

It may be observed, that these Cappadocians, before they were carried away to Mesopotamia, were probably Jews, who had been previously removed from Judæa, as had been the ancestors of those Parthians, Medes, and Elamites, who were now at Jerusalem with these Cappadocians and Jews of Mesopotamia. Their posterity remain to this day in all these countries, and they are probably some of the remains of the lost Tribes of Israel, as the late Dr. Asahel Grant suggests in his interesting work concerning them.

19. *When two or more Common Nouns, Class Names, Proper Names, or Titles, Verbs in the Infinitive Mood, or Participles, are joined by a Copulative, and the Article in Greek, or sign of Emphasis in English (viz., Small Capitals), distinguishes each Noun, each is to be regarded as presenting in itself a complete Idea. But when the Article, or Sign of Emphasis, distinguishes only the first Noun of the Series, the whole group is then to be regarded as presenting collectively only one complete Idea.*

Common Nouns.

Acts 2:13. *τη διδαχη των αποστολων, και τη κοινωνια*—in the DOCTRINE, and in the FELLOWSHIP, of the APOSTLES.

Phil. 1: 7. *τη απολογια και βεβαιωσει του ευαγγελιου*—for the DEFENCE and Confirmation of the GOSPEL.

Proper Names.

Acts 13:46. Παῤῥήσιασαμενοι δε ὁ Παυλος και ὁ Βαρναβας ειπον—then PAUL, and BARNABAS, waxed bold and said.

4:19. Ὁ δε Περ, ος και Ιωαννης αποκριθεντες—But PETER and John answered.

Class Names.

Matt. 23: 2. εκαθισαν οἱ γραμματεεις και οἱ Φαρισαιοι—the SCRIBES, and the PHARISEES, sit.

16: 1. Και προσελθοντες οἱ Φαρισαιοι και Σαδδουκαιοι—And the PHARISEES and Sadducees came.

Titles.

John 20:28. Ὁ Κυριος μου και ὁ Θεος μου—My LORD, and my GOD.

Titus 2:13. του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου—of our GREAT God and Saviour Jesus Christ.

Verbs.

Phil. 2:13. και το θελειν και το ενεργειν ὑπερ της ευδοκιας—both to WILL, and to DO, of his Good-pleasure.

Matt. 20:19. Και παραδωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι και μαστιγωσαι και σταυρωσαι—And they shall deliver him to the GENTILES to MOCK and scourge and crucify.

Participles.

John 4:36. ινα και ὁ σπειρων ὁμου χαιρη και ὁ θεριζων—that both HE that SOWETH, and HE that REAPETH, may rejoice together.

14:21. ὁ εχων τας εντολας μου και τηρων αυτας—I HE that HATH my COMMANDMENTS and keepeth them.

20. *As a general Rule, the Sign of Emphasis will be found attached to those Nouns which make RENEWED MENTION of any Person or Thing, as well as to those which call PARTICULAR ATTENTION to any Person or Thing the FIRST TIME it is mentioned.*

Matt. 2: 1. ιδου μαγοι απο ανατολων παρεγενοντο—behold, there came Wise-men from the EAST. (*First mention.*)

7. τοτε Ἡρωδης λαθρα καλεσας τους μαγοις—then Herod when he had privily called the WISE-MEN. (*Renewed.*)

1:23. ιδου, ἡ παρθενος εν γαστρι ἐξει—behold, a VIRGIN shall be with child. (*First mention.*)

RULES FOR THE CONVERSION, ETC.

CLASS II.

EMPHATIC PRONOUNS, AND OTHER WORDS OF COMPARATIVE EMPHASIS, ARISING FROM POSITION.

- 1 *A Greek Pronoun, when it is the Nominative Case to a Verb, will have its corresponding English in Black Letter.*

Matt. 1:21. *αυτος γαρ σωσει*—for **he** shall save.

2: 6. *Και συ Βηθλεεμ γη Ιουδα ουδαμως ελαχιστη ει*—And **thou** Bethlehem in the Land of Judah art not the least.

2: 8. *οπως καιγω ελθων προσκυνησω αυτω*—that **I** also may come and worship him.

3:14. *Εγω χρεαν εχω υπο σου βαπτισθηναι, και συ ερχη προς με*—**I** have Need to be baptized of thee, and comest **thou** to me?

The English Reader may not be aware, that in general the Pronoun which is the Nominative Case to a Verb forms part of the Greek Verb itself, and that when the Pronoun is further expressed in Greek it becomes emphatical. This distinction is not made in the authorised English Version, but it is highly important to be observed, if we would thoroughly understand, and exactly appreciate, the full force of many of our Lord's discourses. For example—

“Neither pray I for these alone, but for **THEM** also which shall **BELIEVE** on me through their **WORD**; that they all may be one; as **thou**, Father, *art* in me, and **I** in thee, that **they** also may be one in us; that the **WORLD** may believe That **thou** hast sent me. And the **GLORY** which thou gavest me, **I** have given them; that they may be one, even as **we** are one: **I** in them, and **thou** in me, that they may be made perfect in one; and that the **WORLD** may know That **thou** hast sent me, and hast loved them, as thou hast loved me. Father, I will that **they** also, whom thou hast given me, be with me where **I** am; that they may behold **MY GLORY**, which thou hast given me: For thou lovedst me before the Foundation of the World.

O righteous Father, the WORLD hath not known thee: but I have known thee, and these have known That thou hast sent me. And I have declared unto them thy NAME, and will declare it: that the LOVE wherewith thou hast loved me may be in them, and I in them." (John xvii. 20—26.)

2. *Adjectives, Pronouns Adjective, and Possessive Pronouns, when they PRECEDE Greek Substantives, obtain an emphasis by position, which is represented by means of an initial Capital.*

Matt. 3:4. Αυτος δε ο Ιωαννης—And the Same JOHN.

5. πασα η Ιουδαια και πασα η περιχωρος του Ιορδανου—All JUDÆA and All the COUNTRY round about JORDAN.

5:30. και μη ολον το σωμα σου—and not that thy Whole BODY.

7:22. πολλοι ερουσι μοι εν εκεινη τη ημερα—Many will say unto me in That DAY.

12:43. διερχεται δι' ανυδρων τοπων—he walketh through Dry Places.

50. αυτος μου αδελφος και αδελφη και μητηρ εστιν—the same is My Brother, and Sister, and Mother.

13:27. ουχι καλον σπερμα εσπειρας;—didst thou not sow Good Seed?

20:26. εστω υμων διακονος—let him be Your Minister.

John 4:18. και νυν ον εχεις ουκ εστι σου ανηρ—and he whom thou now hast is not Thy Husband.

A better instance of the advantage of distinguishing by a capital letter the Possessive Pronoun, when it precedes a Noun which has not the Article, cannot, perhaps, be quoted, than that which is contained in the remarkable address of our Lord to the woman of Samaria referred to in the last example. "JESUS saith unto her, Go, call thy HUSBAND, and come hither. The WOMAN answered and said, I have no Husband. Jesus said unto her, Thou hast well said, I have no Husband; for thou hast had Five Husbands; and he whom thou now hast is not Thy Husband:" implying that she was living with another woman's Husband, and not simply with a man to whom she was not married.

3. *Greek Substantives which have not the Article, when they are in the Genitive Case, and PRECEDE Substantives, also anarthrous, with which they are in regimen, become emphatical by position. The*

same effect follows in English; and on such occasions, therefore, the same order of the words should be observed: for example—

1 Cor. 3: 9. Θεου γαρ εσμεν συνεργοι Θεου γεωργιον, Θεου οικοδομη
εστε—for we are God's Fellow-Labourers: ye are God's
Husbandry, ye are God's Building.

2 Cor. 3:18. καθαπερ απο κυριου πνευματος—even as by the Lord's
Spirit.

Galat. 1:10. ει γαρ επι ανθρωποις ηρεσκον, Χριστου δουλος ουκ αν ημην
—for if I yet pleased Men, I should not be Christ's
Servant.

2:17. απο Χριστος αμαρτίας διακονος—is Christ therefore Sin's
Minister?

The perplexity in which our Translators seemed to be involved when they rendered 2 Cor. 3:17, "Now the LORD is *that* SPIRIT," was probably the reason why they added to the interpretation of verse 18 (see the second of the last cited examples) the marginal gloss of "even as of the Lord the Spirit." It is difficult to extract any meaning from this marginal reading:—all that it appears to imply is, that the Translators were not satisfied with the reading of the text, "even as by the Spirit of the Lord." The whole passage would stand thus, according to the rules just quoted:—"Now the LORD is a SPIRIT: [or, "the SPIRIT"] and where the SPIRIT of the Lord is, there is Liberty. But all we, with open Face beholding as in a Glass the GLORY of the Lord, are changed into the SAME Image, from Glory to Glory, even as by the Lord's Spirit."

4. *The causal Particle or Conjunction, ὅτι, is rendered in the authorised English Version of the New Testament by "That," "For," "Because," or "How," which words are often found commencing with a Capital. In the Emphatic New Testament these words are always headed by a Capital Letter. In this manner, the English Reader will be apprized of the difference between these words, when used as the representatives of ὅτι, and the same words when employed as the equivalents of other Greek words.*

Matt. 12:36. λεγω δε υμιν, ὅτι παν ρημα αργον—But I say unto you,
That Every idle Word.

13:11. ὁ δε αποκριθεις ειπεν αυτοις, ὅτι υμιν δεδοται γινωαι τα
μυστηρια—HE answered and said unto them, Because
it is given unto you to know the MYSTERIES.

5. *All English Substantives, when they represent Greek Substantives, and all Adjectives, used substantively, are distinguished by commencing with a Capital Letter.*

Matt. 1:20. *αγγελος Κυριου*—the Angel of the Lord.

4:16. *εν χωρα και σκια θανατου*—in the Region and Shadow of Death.

7:15. *εν ενδυμασι προβατων*—in Sheep's Clothing.

10:15. *εν ημερα κρισεως*—in the Day of Judgment.

John 5: 3. *εν ταυταις κατεκειτο πληθος πολυ των ασθενουντων, τυφλων, χωλων, ξηρων*—in these lay a great Number of IMPOTENT folk, of Blind, Halt, Withered.

One good effect of marking with initial capitals those English words which represent Greek Substantives, and no other, is, that the English Substantives which are made use of in the translation of Greek verbs and adverbial phrases, being left undistinguished, have no undue importance attached to them:—as for instance—“not willing to make her a public example”—“bring me word again”—“he shall give charge”—“ye shall in no caso enter into”—“be in danger of”—“after this manner” etc.—The custom of marking with capital letters all Substantives in English books, was in use till near the end of the last century, and its re-adoption at the present time would be of great service to foreigners, as well as to others who are not very familiar with our language when it is written or printed.

6. *When Substantives and Pronouns, in the Greek, PRECEDE the Verbs by which they are governed, they are more emphatic than those Verbs: in such cases, the English PRONOUNS, corresponding with those in Greek so preceding their Verbs, are distinguished by commencing with a Capital Letter: as—*

Matt. 19:17. *Τι με λεγεις αγαθον*—Why callest thou Me good?

Acts 26:28. *Εν ολιγο με πειθεις Χριστιανον γενεσθαι*—Almost thou persuadest Me to be a Christian.

The preceding Illustrations will be sufficient to convince the reader that there are peculiarities of expression in the Greek language which we have no power of representing in English, except by the use of typographic signs. In writing, we employ for this purpose accents, and words underscored: in printed books, accents, italics, small capitals,

and capital letters. With greater precision, the Greek language incorporates the Sign of Emphasis with the Words in such a manner, that the latter cannot be stated without conveying at the same time to an intelligent mind an idea of the intonation with which the sentence was spoken when it was first written down. We commonly content ourselves with being able to comprehend in any way the sense of the words of a book, and in all human compositions this is sufficient; the tone in which the words were really or in idea uttered, is left to the reader's imagination. But in the Truths made known to us by the Scriptures, especially those of the New Testament, where many different senses may sometimes be attributed to the same phrase, by laying the stress at each time on a different word, it is certainly of great importance that not the words only, but also the emphasis with which they were delivered should be made known to us; and that this was done to a wonderful extent the foregoing examples will prove.

THE EFFECT OF EMPHASIS ON CERTAIN TITLES.

THE Titles—“*Son of God*,”—“*Son of Man*,” and “*Holy Spirit*,” receive very important modifications of their meaning according as the Emphasis of the Greek Article is brought to bear on one or other, or on both, of the words of which each Title is composed.

Though the critical reader will not fail to make his own observation on the effect of each variety of form as it occurs; yet, as the classing of the several Examples together will give him some assistance, it may be desirable to devote a particular section to the consideration of the several senses in which each phrase is exhibited.

I. THE SON OF GOD.

1. In its simplest state, without the Article being prefixed to either of the two Nouns of which it is composed, this term, *υιος Θεου*, “the Son of God,” occurs in the New Testament eight times: as follows—

Matt. 5: 9. Blessed are the PEACEMAKERS: For they shall be called the Sons of God.

Mark 1: 1. The Beginning of the GOSPEL of Jesus Christ, the Son of God.
(Vat. MS.)

Mark 15:39. And when THAT CENTURION, which stood over against him, saw

That he so cried out, and gave up the Ghost, he said, Truly this MAN was the Son of God.

Luke 1:36. The holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also the HOLY thing which shall be BORN of thee shall be called the Son of God.

20:36. Neither can they die any more; for they are equal unto the angels, and are the Sons of God, being the Sons of the RESURRECTION. (Vat. MS.)

Rom. 1: 4. Concerning THAT SON of his, Jesus Christ our LORD, who was DECLARED to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection from the Dead.

8:14. For as many as are led by the Spirit of God, they are the Sons of God.

9:26. And it shall come to pass, that in the PLACE where it was said unto them, *Ye* are not my People, there shall they be called the Sons of the living God.

Galat. 3:26. For ye are all the Sons of God by FAITH in Christ Jesus.

These are all the examples which occur in the New Testament of the phrase, "the Son of God," in which the sign of emphasis is not attached to either noun. But it does not follow that the phrase is, therefore, devoid of all emphasis. The context supersedes, in some degree, the necessity for a particular notation, by employing expressions calculated to draw attention to the words which follow, in a manner equivalent to putting them between inverted commas. Accordingly Dr. Middleton, in his Essay on the Greek Article, affirms it as a rule, that after verbs of *calling*, *appointing*, *choosing*, *creating*, etc., as well as after verbs *substantive* which simply *affirm* or *deny existence*, the noun which represents the person or thing so introduced, is without the article. This reason operates in most of the examples above mentioned, for instance:—"they shall be *called* 'the Sons of God.'" "This MAN *was* the Son of God." "DECLARED *to be* 'the Son of God.'" "*they are* 'the Sons of God.'" "There shall they be *called* 'the Sons of the living God,'" etc. The distinction thus conferred, arising out of the nature of the subject, requires no other sign than the introductory words themselves.

In all cases of this description, the absence of the Greek article before a noun substantive is supposed by some to imply, that the English definite article (*the*) may be dispensed with, or have its place supplied by the indefinite. But the English reader will perceive, from the preceding quotations, that *a* or *the* is to be supplied, as the context may require, according to the genius of the English language, and not of the Greek; and he will observe that in every instance quoted, the

judgment of our Translators has led them to insert the English definite article where the Greek text has none. But though they have done this, he will be at liberty to change that article into the indefinite, or to omit it altogether, if he thinks that by so doing he can bring out a better or more consistent sense. He may read if he chooses, "Truly this Man was a Son of God:" there is nothing to prevent him. His only guide on such occasions, if he is really perplexed to discover the truth, will be to try the question, in a candid and earnest spirit, by the rules of reason and common sense, by the ordinary usage of the English tongue on similar occasions, and by the collateral aid of similar or kindred passages in the New Testament, where no doubt is felt.

2. We come next to a small class of examples in which there is a decided, though not a strong preference of one of these nouns over the other. In the form of *Θεοῦ υἱός*, "God's Son," no article is inserted, but a preponderance of emphasis is given to the *possessive* of the two nouns in regimen, by its precedence over the noun *possessed* in the order of the Greek words. This phrase, then, comes under Rule 4, Class II., of *Greek substantives rendered emphatical by their position*. The three following passages are all the instances in which the words in question are found in this order in the New Testament:

Matt. 14:33. Then **THEY** that were in the **SHIP** came, and worshipped him, saying,
Of a truth, thou art God's Son.

27:43. He trusted in **GOD**; let him deliver him now, if he will have him:
for he said, (—) I am God's Son.

54. Now when the **CENTURION**, and **THEY** that were with him **WATCHING**
JESUS, saw the **EARTHQUAKE** and *those THINGS* that were **DONE**, they
feared greatly, saying, Truly, this was God's Son.

According to Dr. Middleton's rule, no sign of emphasis was to be expected after verbs substantive which *simply affirm or deny existence*, but here we have a preference shewn of one of these nouns over the other, which is as naturally expressed by its position in the English language, as it is for the same cause in the Greek. We can scarcely read the phrase "God's Son," without being inclined to lay a greater stress on the former than on the latter word.

3. Our next class of examples is more numerous, and now the emphasis is of a more decided character. In the form of *υἱὸς τοῦ Θεοῦ*, "the Son of GOD," the Greek article is prefixed to the word "God," as shewing that it was intended to be marked with an emphasis much beyond that of its correlative term "Son." The instances of this form of words are all found in the narratives of the Evangelists: viz.—

Matt. 4: 3. And when the **TEMPTER** came to him, he said, If thou be the Son of God, command that these **STONES** be made Bread.

6. If thou be the Son of God, cast thyself down.

8:29. What have we to do with thee, Jesus, thou Son of God?

27:40. If thou be the Son of God, come down from the cross.

Mark 5: 7. What have I to do with thee, Jesus, thou Son of the **MOST-HIGH** God?

Luke 4: 3. And the **DEVIL** said unto him, If thou be the Son of God, command this **STONE** that it be made Bread.

8:28. What have I to do with thee, Jesus, thou Son of **GOD MOST-HIGH**?

John 10:36. Say ye of him, whom the **FATHER** hath sanctified, and sent unto the **WORLD**, Thou blasphemest, because I said I am the Son of God?

19: 7. The **JEWS** answered him, ~~They~~ We have a **LAW**, and by our **LAW** he ought to die, Because he made himself the Son of God.

The expression, "God's Son," in which a less emphasis is conferred on the word "God," than that which is exhibited in the last quoted examples, was the phrase made use of by the unconverted mariners of a vessel on the lake of Galilee; by the Roman Centurion, and other Roman soldiers, also unconverted people; and by those Jews who crucified our Lord. The two former classes of men meant nothing offensive by the use of the phrase, but the Jews did; they evidently spoke the words with a malicious feeling, caused by their hatred of Jesus for claiming to be "God's Son." In the present case of a more decided emphasis on the word "God," we see this feeling manifested with still greater intensity: 1st, by Satan himself; 2nd, by those Devils who were sent into the herd of swine, and by those whose name was Legion; 3rd, by those Jews who railed at our Lord when he was on the cross, and taunted him with contemptuous reproaches; as well as by those who pleaded against him the same form of words, when employed by himself, as a reason why he ought to be crucified. All these instances shew a bitter animosity against Jesus, in those who made use of the phrase, which would lead us to infer, that when the stress of the voice was laid on the last word of the phrase, "the Son of God," that animosity was called forth by their knowing that Jesus did not simply declare himself to be the "Son of God," but "the Son of **GOD**," in a more distinct and remarkable manner. We must suppose also, that this was the sense which our Lord intended to convey to their minds, when he spoke of himself as the Son of **GOD**; since it was that speech for which the Jews charged him with blasphemy. But unless we lay the emphasis on the word "**GOD**," in a particular manner, this meaning of the phrase could not be made apparent.

4. In our last-quoted examples, the emphasis is restricted to the noun in the possessive case. We have now to treat of the two nouns in connexion, when both have the sign of the Greek article, and both, therefore are to be understood as entitled to particular emphasis. The following instances are all those in which the two words are employed in combination with the Greek article in such a manner, as to demand the most emphatic sense of which each is capable:—

Matt. 16:16. And Simon Peter answered and said, *Thou art the CHRIST, the SON of the LIVING GOD.*

26:63. And the HIGH-PRIEST answered and said unto him, I adjure thee by the LIVING GOD, that thou tell us whether thou be the CHRIST, the SON of GOD.

Mark 3:11. And UNCLEAN SPIRITS, when they saw him, fell down before him, and cried, saying, *Thou art the SON of GOD*; and he straitly charged them that they should not make him known.

14:61. Again the HIGH-PRIEST asked him, and said unto him, *Art thou the CHRIST, the SON of the BLESSED?* And JESUS said, *I am.*

Luke 4:41. And Devils also came out of many, crying out and saying, *Thou art the CHRIST, the SON of GOD.* And he, rebuking them, suffered them not to speak, For they knew that he was the CHRIST.

22:70. Then said they all, *Art thou the SON of GOD?* And he said unto them, *We say That I am.*

John 1:34. And I saw and bare record, That this is the SON of GOD.

50. Nathanael answered and saith unto him, Rabbi, thou art the SON of GOD; thou art the KING of ISRAEL.

3:18. He that BELIEVETH on him is not condemned; but HE that RE-LIEVETH not is condemned already, Because he hath not believed on the NAME of the ONLY-BEGOTTEN Son of GOD.

5:25. Verily, verily, I say unto you, The Hour is coming, and now is, when the DEAD shall hear the VOICE of the SON of GOD: and THEY that HEAR shall live.

6:68. Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the Words of eternal Life. And we believe and are sure, That thou art the CHRIST, the SON of the LIVING GOD.

9:35. JESUS heard That they had cast him out; and when he had found him, he said unto him, Dost thou believe on the SON of GOD?

11: 4. When JESUS heard that, he said, This SICKNESS is not unto Death, but for the GLORY of GOD, that the SON of GOD might be glorified thereby.

27. She saith unto him, Yea, Lord, if believe That thou art the CHRIST, THAT SON of GOD that should COME into the WORLD.

20:31. But these are written, that ye might believe That JESUS is the CHRIST, the SON of GOD, and that believing ye might have Life through his NAME.

Acts 8:37. And PHILIP said, If thou believest with all thine HEART, thou mayest.

And he answered and said, I believe that JESUS Christ is the SON of GOD.

Acts 9:20. And straightway he preached CHRIST in the SYNAGOGUES, That he is the SON of GOD.

Rom. 8:19. For the EARNEST-EXPECTATION of the CREATURE waiteth for the MANIFESTATION of the SONS of GOD.

2 Cor. 1:19. For the SON of GOD, THAT Jesus Christ, who was PREACHED among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

Galat. 2:20. And the Life which I now live in the Flesh, I live by THAT Faith I have in THAT SON of GOD, who LOVED me and gave himself for me.

Eph. 4:13. Till we ALL come in the UNITY of the FAITH, and of the KNOWLEDGE of the SON of GOD, unto a perfect Man, unto the Measure of the Stature of the FULLNESS of CHRIST.

Heb. 4:14. Seeing then that we have a great High-Priest that is passed into the HEAVENS, Jesus the SON of GOD, let us hold fast our PROFESSION.

6: 6. For it is impossible if they shall fall away, to renew them again unto Repentance ; seeing they crucify unto themselves the SON of GOD afresh, and put him to an open shame.

7: 3. For This MELCHISEDEC without father, without mother, without descent, having neither Beginning of Days nor End of Life, but made like unto the SON of GOD, abideth a Priest CONTINUALLY.

10:20. Of how much Sorer Punishment, suppose ye, shall HE be thought worthy, who hath TRODDEN-UNDER-FOOT the SON of GOD.

1 Joh. 3: 8. For this purpose the SON of GOD was manifested, that he might destroy the WORKS of the DEVIL.

4:15. Whosoever shall confess That Jesus is the SON of GOD, GOD dwelleth in him, and he in GOD.

5: 5. Who is HE that OVERCOMETH the WORLD, but HE that BELIEVETH That Jesus is the SON of GOD ?

10. HE that BELIEVETH on the SON of GOD, hath the WITNESS in himself: HE that BELIEVETH not GOD, hath made him a Liar, Because he believeth not the RECORD which GOD gave of his SON.

12. HE that HATH the SON hath LIFE; and HE that HATH not the SON of GOD hath not LIFE.

13. These things have I written unto YOU that BELIEVE on the NAME of the SON of GOD: that ye may know That ye have eternal Life, and that he may believe on the NAME of the SON of GOD.

20. And we know That the SON of GOD is come, and hath given us an Understanding, that we may know HIM that is TRUE, and we are in HIM that is TRUE, even in his SON Jesus Christ. This is the TRUE God and eternal LIFE.

Rev. 2:18. And unto the ANGEL of the CHURCH in Thyatira write: These THINGS saith THAT SON of GOD, who HATH his EYES like unto a Flame of Fire, and his FEET are like Fine-brass.

In this remarkable series of quotations respecting "the SON OF GOD,"

we have, first, the explicit declaration of Peter, concerning which "Jesus answered and said unto him, Blessed art thou, Simon, Bar-jona: For Flesh and Blood hath not revealed it unto thee, but **THAT FATHER** of mine which is in **HEAVEN**." It is thus proved to be, in its fullest sense, the title conferred on Jesus, through the medium of one of his disciples, by inspiration from God himself. Secondly, the **HIGH-PRIEST**, in the presence of "the **CHIEF-PRIESTS**, and **ELDERS**, and the **SCRIBES**, even All the **COUNCIL**," called upon Jesus, by solemn adjuration of the **LIVING GOD**, to declare whether ~~he~~ **he** were the **CHRIST**, the **SON of GOD**? or as another Evangelist says, "He asked him, Art **thou** the **CHRIST**, the **SON of the BLESSED**?" and on Jesus answering, "**I** am," they immediately charged him with blasphemy, and declared him guilty of death. We may obtain some, if not an adequate conception, of the full meaning of this form of words, "the **SON of GOD**," by observing the awful nature of the oath under which the High-Priest put the question, and elicited the answer; and from the punishment of death, by crucifixion, decreed to be the fitting consequence of that answer which his judges chose to deem our Lord's blasphemous reply. Thirdly, we see two striking instances of that kind of testimony which the Apostle James adverts to when he says (ii. 19), "**Thou** believest That there is one **GOD**; thou doest well: the **DEVILS** also believe and tremble." Here we find unclean Spirits, and Devils, which were cast out of many, loudly proclaiming the great Truth which was known to them, that Jesus was the **SON of GOD**. They did not then vent their rage against him, but willingly confessed what they knew, and were checked by our Lord himself, in their readiness to make that declaration which they could not help making. Fourthly, Jesus appropriates the title of "the **SON of GOD**" to himself, not in reply to any question put to him, but of his own accord, and in the most express terms (see John iii. 18; v. 25; and ix. 35). In this last instance, having healed the man that was born blind, Jesus asked him, "Dost **thou** believe on the **SON of GOD**?" ~~He~~ **he** answered and said, Who is he, Lord, that I might believe on him? And **JESUS** said unto him, Thou hast both seen him, and it is **HE** that **TALKETH** with thee. And he said, Lord, I believe, and he worshipped him;" shewing by that act, that he understood him to be the **SON of GOD**, in a sense which entitled him to divine honour. Our Lord again specially asserts his absolute right to this title in its fullest sense, when he remarks of the death of Lazarus, that it was an event by which

* The Vat. M.S. reads here "the **SON of MAN**."

himself, as the SON of GOD, should be glorified; and it was so: nothing disturbed and exasperated the Jews so much as the raising of Lazarus from the dead, on which account "the CHIEF-PRIESTS consulted that they might put LAZARUS also to death; Because that by reason of him many of the JEWS went away, and believed on JESUS" (John xii. 10). But it redounded to the glory of Christ also in the declaration made by Martha, the sister of the man that was dead. "Then said MARTHA unto JESUS, Lord, if thou hadst been here, my BROTHER had not died. But I know That even now, whatsoever thou wilt ask of GOD, GOD will give it thee. JESUS saith unto her, thy BROTHER shall rise again. MARTHA saith unto him, I know That he shall rise again in the RESURRECTION at the LAST Day. JESUS said unto her, I am the RESURRECTION and the LIFE: HE that BELIEVETH in me, though he were dead, yet shall he live: and WHOSOEVER LIVETH and believeth in me shall NEVER die. Believest thou this? She saith unto him, Yea, Lord: I believe That thou art the CHRIST, THAT SON of GOD which should COME into the WORLD." But though Martha's faith was so clear and strong, it seems to have been obscured and weakened again, when Jesus actually prepared to carry into effect his miraculous design. "JESUS said, Take ye away the STONE. Martha, the SISTER of HIM that was DEAD, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. JESUS saith unto her, Said I not unto thee, That if thou wouldest believe, thou shouldst see the GLORY of GOD?" Her sister Mary was not called upon to make profession of her faith on this occasion: it was probably unnecessary, as Jesus knew that she had chosen that good part which should not be taken from her. One remark of hers, however, may be supposed to have had a pathos singularly touching to the tender heart of Jesus, if we may infer such a circumstance from the effect of Emphasis: "When MARY was come where JESUS was and saw him, she fell down at his FEET, saying unto him, Lord, if thou hadst been here My Brother had not died." This is the same remark which Martha made, but the stress of the voice is laid on the pronoun in this case, and not, as in the former, on the substantive. To effect this, the pronoun precedes the substantive in the Greek, as Mary uses it, but it follows as Martha employs it. The meaning of Mary's remark is, therefore, different from that of her sister's; it implies that if Jesus had been there, he would not have allowed her Brother to die, on account of the distress which so deep an affliction would bring upon herself, for whom he had a regard; for "Jesus loved

MARTHA, and her SISTER, and LAZARUS" (xi. 5). "When JESUS, therefore, saw her weeping, and the JEWS also weeping which CAME with her, he groaned in the SPIRIT and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. JESUS wept" (xi. 33).

The remaining instances, with one exception, are attestations on the part of the Apostles and Evangelists, to the truth of this great Doctrine of the Gospel, that JESUS is the SON of GOD; the "SON of GOD" pre-eminently, and in the highest sense. The exception is in the quotation from Romans, viii. 19. "The EARNEST EXPECTATION of the CREATURE waiteth for the MANIFESTATION of the SONS of GOD." The phrase here is in a form as emphatic as any of the others, but the sense is different, since it affirms of many that which in the other examples is affirmed of Christ alone. The proper explication of this phrase in the plural is to be found in the first mention of these SONS of GOD. They will be seen described under our first head as "the Sons of God," without any emphasis on either word, in the quotation from the 14th verse of the same chapter: "For as many as are led by the Spirit of God, *they* are the Sons of God." It is the *renewed mention* of them in verse 19, which invests them with the Sign of Emphasis, in Greek by the use of the article, and in English by the use of small capitals, without altering their original and proper description, which was unemphatic. (*See Rule 7, page 19.*)

That Jesus was exclusively as well as emphatically the SON of GOD, the SON of the BLESSED, in a manner which could not be affirmed of any other person living, or any that ever had lived, was the Truth made known to the treasurer of Queen Candace, when Philip beginning at Isaiah "preached to him Jesus," and aroused in his breast the wish to be baptized. This was the great Truth taught by Paul in the synagogues at Damascus, immediately after his conversion; and preached by him, as well as by Silvanus and Timotheus, among the Corinthians. The inference drawn from this Truth, was Paul's most powerful argument for the recovery of his misled Galatian converts out of the snares of their Judaizing teachers; when he proved to them that "if Righteousness come by the Law then is Christ dead in vain" (ii. 21). It was for the purpose of teaching this Truth, as Paul tells the Ephesians, that Apostles, Prophets, Evangelists, Pastors, and Teachers were appointed (iv. 11). In the Epistle to the Hebrews, this Truth is the subject everywhere treated of; and in the writings of the beloved disciple it is particularly insisted on. John closes his Gospel with the decla-

ration, that to set forth this Truth as the means of man's salvation, was the principal object of his writing that book. He introduces it in his first chapter twice; he repeats it in the 3rd, 5th, 6th, 9th, and in the 11th twice; and in his Epistles it is enforced again and again, in the most earnest and affectionate manner; nor does he quit the theme, till he has carried on his description of "the SON of GOD" into the Book of Revelation, where Jesus is represented to the Church of Thyatira as visibly glorified.

The phrase of which we are treating, is capable of one form of expression which has not yet been noticed—that of *ὁ υἱὸς Θεοῦ*, the SON of God; where the former noun possesses the sign of emphasis, the latter not. But it is needless to speculate on what might have been the meaning of such a phrase, if it were so marked out for a peculiar emphasis, since it is a form of expression, which, in relation to these two words in combination, is never met with: "*ὁ υἱὸς Θεοῦ*, (says Dr. Middleton), is never found, and it would scarcely have been Greek.* And again: "With respect to *Θεός*, there is, I believe, no instance in the New Testament, though the word occurs more than one thousand three hundred times, in which it does not conform to that law of regimen which forbids an anarthrous appellative to be governed by one having the article prefixed; and hence such a phrase as *ὁ υἱὸς Θεοῦ* is not to be found."†—The word *Κυριος*, Lord, he observes, "is not so strictly limited, since we find in Matt. i. 24, *ὁ ἀγγελος Κυρίου*, the ANGEL of the Lord; Luke i. 38, *ἡ δούλη Κυρίου*, the HAND-MAID of the Lord; Acts ii. 20, *τὴν ἡμέραν Κυρίου*, the DAY of the Lord; and James v. 11, *τὸ τέλος Κυρίου*, the END of the Lord." "Proper names also are very commonly anarthrous, though depending on appellatives which have the article."‡ One exception *ὁ υἱὸς εἰρημῆς*, the SON of Peace (Luke x. 6) may be accounted for by its being an oriental figure of speech for "a man of a peaceful spirit."

We have seen four separate modifications of meaning attached, in the original, to the different forms of a phrase, which, in our English version, is made to present but one aspect; and each of these modifications of meaning may be shewn to be that which is most suitable to the circumstances under which it is used. All these distinctions are so well defined in the Greek text, that no one can object to receive them; nor can any doubt remain as to the propriety of their being equally distinguished in the English version. It is not probable that

* Middleton on the Greek Article, by Rose, p. 134.

† Ibid. p. 206.

‡ Ibid. p. 207.

many phrases, or sets of words, will furnish so interesting a subject of investigation as this phrase, "the Son of God;" but every word, and every combination of words, has a sphere of action peculiar to itself, in which its ramifications are to be traced; and by the aid of the various signs of emphasis, many will be found to repay enquiry into the extent of their application, and some will furnish materials for valuable results, contributing greatly to the development or the discovery of truth.

II. THE SON OF MAN.

THIS phrase, "the Son of Man," offers less variety of emphasis than that of "the Son of God," and affords less room for illustration; but it is still attended with some very important considerations. It is found only in two forms: viz., with the emphasis attached to both nouns, or to neither. In the former state it occurs eighty-four times in the course of the four Gospels; and on every one of these occasions, it is made use of by our Lord in speaking of himself. The following are the instances of its first occurrence in each of the Gospels.

Matt. 8:19. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And JESUS saith unto him, The FOXES have holes, and the BIRDS of the AIR have nests, but the SON of MAN hath not where to lay his Head.

Mark 2:10. But that ye may know that the SON of MAN hath Power on EARTH to forgive Sins, (he saith unto the SICK-OF-THE-PALSY,) I say unto thee, Arise, and take up thy BED, and go thy way into thine HOUSE. And immediately he arose, took up the BED, and went forth before them all.

Luke 5:24. *The same incident is narrated, in nearly the same words.*

John 1:52. Verily, verily, I say unto you, Hereafter ye shall see HEAVEN open, and the ANGELS of God ascending and descending upon the SON of MAN.

We cannot infer from these passages, that any of them was the first occasion on which our Lord spoke of himself as emphatically the SON of MAN. The phrase appears to have drawn forth on these occasions no remark from his Disciples. Even when he spoke to them more distinctly as to this point, "Whom do MEN say that I, the SON of MAN, am?" (Matt. xvi. 14); it elicited no other reply than, "SOME say that

thou art John the BAPTIST; some, Elias; and others, Jeremias, or one of the PROPHETS." The Disciples appear to have been satisfied that our Lord had good reasons for taking to himself this title, and they thought no further of it. But there were certain Greeks who came up to worship at the Feast (John xii. 21); and the same came therefore to Philip, saying, Sir, we would see Jesus; and Andrew and Philip tell Jesus. "And Jesus answered them, saying, The HOUR is come that the SON of MAN should be glorified . . . And I, if I be lifted up from the EARTH, will draw All Men unto me. This he said, signifying What Death he should die. The PEOPLE answered him, ~~that~~ we have heard out of the LAW, That CHRIST abideth for ever; and how sayest thou, The SON of MAN must be lifted up? Who is This SON of MAN?" (John xii. 23—34).

The answer to this question is not given by our Lord himself in the Gospel narrative, but it may be found in that passage of Isaiah, to which the Evangelist immediately afterwards directs our attention, by quoting the opening lines; and may we not suppose that with this view they were quoted? "Lord, who hath believed our REPORT? and to whom hath the ARM of the Lord been revealed?" To the question, "Who is This SON of MAN?" the whole of the Prophet's description contains an answer, and it is a very striking one. (Isaiah liii.), "Who hath believed our Report? and to whom is the Arm of the LORD revealed? For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground: he hath no Form nor Comeliness; and when we shall see him, there is no Beauty that we should desire him. He is despised and rejected of Men; a Man of Sorrows, and acquainted with Grief: and we hid as it were our Faces from him; he was despised, and we esteemed him not. Surely he hath borne our Grievs, and carried our Sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him; and with his Stripes we are healed. All we like Sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the Iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his Mouth: he is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth. He was taken from Prison, and from Judgment: and who shall declare his Generation? for he was cut off out of the Land of the Living: for the Transgression of my People was he stricken. And he made his Grave with the Wicked, and with the

Rich in his Death; because he had done no Violence, neither was any Deceit in his Mouth. Yet it pleased the LORD to bruise him; he hath put him to Grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the LORD shall prosper in his Hand. He shall see of the Travail of his Soul, and shall be satisfied: by his Knowledge shall my righteous Servant justify many; for he shall bear their Iniquities. Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong; because he hath poured out his Soul unto Death: and he was numbered with the Transgressors; and he bore the Sin of many, and made Intercession for the Transgressors."

It is scarcely possible that this wonderful passage should be touched upon by the Evangelist, without its being intended to open out the whole of it to the enquirer. The commencement is, indeed, three verses earlier: "Behold my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his Visage was so marred more than any Man, and his Form more than the Sons of Men. So shall he sprinkle many Nations; the Kings shall shut their Mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider" (Isaiah lii. 13, 16).

In the whole compass of this beautiful and affecting description, we have a full answer to the question, "Who is This SON of MAN?" This answer represents the SON of MAN *as he appeared in his humiliation*. There was another reference made at the same time (John xii. 39), which also contains an answer to the same question. This answer represents the SON of MAN *as he appeared in his glory* (Isaiah vi. 1). It commences as follows:—"In the year that the King Uzziah died, I saw also the Lord [Adonai] sitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it stood the Seraphims: each one had six Wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of Hosts [Jehovah of Hosts]: the whole Earth is full of his Glory. And the Posts and Door moved at the Voice of him that cried, and the House was filled with Smoke. Then said I, Woe is me! for I am undone; because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips: for mine Eyes have seen the King, the LORD of Hosts [Jehovah of Hosts]. Then flew one of the Seraphims unto me, having a live Coal in his Hand, which he had

taken with the Tongue from off the Altar: and he laid it upon my Mouth, and said, Lo, this hath touched thy Lips; and thine Iniquity is taken away, and thy Sin is purged. Also I heard the Voice of the Lord [Adonai] saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert, and be healed."

By quoting the opening verse of the former, and the concluding verse of the latter extract, John briefly recommends the entire of each passage to the consideration of those who are inclined, like the Bereans, to "search the SCRIPTURES," whether these things are so. We may be indifferent to his recommendation: we may neglect his references: we are not *forced* to believe. The same satisfactory kind of testimony is offered to the readers of the Scriptures in the present day, which was set before the Jews when our Lord was with them on the earth; but as the PHARISEES and LAWYERS then "rejected the COUNSEL of GOD against themselves" (Luke vii. 30), so may we; and then the concluding verse of John's quotation will be equally applicable to us:—"Therefore they could not believe, Because that Esaias said again, He hath blinded Their EYES, and hardened Their HEART; that they should not see with their EYES, nor understand with their HEART, and be converted, and I should heal them." But he adds, "These things said Esaias, when he saw his GLOBE, and spake of him" (John xii. 41). Thus reference is made to the *beginning* of John's last quotation from Isaiah, as well as to its *close*; and we are expressly told by the Evangelist, that when Isaiah saw these things, "in the year that King Uzziah died," he saw the GLOBE OF JESUS and SPAKE OF HIM.

That the Lord [Adonai] is Christ, Jesus himself has taught us in the question which he put to the Pharisees, (Matt. xxii. 42): "What think ye of CHRIST? Whose Son is he? They say unto him, DAVID'S. He saith unto them, How then doth David in Spirit call him Lord, saying, The LORD said unto my LORD, Sit thou on my right hand, till I make thine ENEMIES thy FOOTSTOOL. If David then call him Lord, how is he his Son?" The reference here made, is to the 110th Psalm:—"The LORD [Jehovah] said unto my Lord [Adonai], Sit thou on my right hand, until I make thine Enemies thy Footstool." We see, therefore, from these instances, that, according to the testimony of Jesus himself, the Lord [Adonai] is the CHRIST; that, according to

the reference made by John, the Lord [Adonai], as described in the sixth chapter of Isaiah, is the SON of MAN in his GLORY, and as described in the fifty-third chapter, is the SON of MAN in his HUMILIATION; and that the SON of MAN is also JESUS, who is the CHRIST, the SON of the LIVING GOD, we learn from the declaration of St. Peter, who was inspired with this knowledge by immediate revelation from GOD the FATHER.

By the phrase, *ὁ υἱὸς τοῦ ἀνθρώπου*, which means "the SON of MAN," in the most exclusive and emphatic sense of the words,—we learn that our Lord designed to denote himself as the *Representative* of *Mankind* in general—the *Embodiment* of *Humanity*—the *Son* of *Human Nature*, without its sins, by reason of his spiritual conception—the *second Adam* replacing the *first* as he stood before the fall; but so much more than the *first Adam*, as being *indefectible*. "For verily he took not on *him* the nature of Angels; but he took on *him* the Seed of Abraham" (Heb. ii. 16). "For what the LAW COULD not do in that it was weak through the FLESH, GOD, sending his OWN Son in the Likeness of sinful Flesh, and for Sin, condemned SIN in the FLESH, that the RIGHTEOUSNESS of the LAW might be fulfilled in US who WALK not after the Flesh but after the Spirit" (Rom. viii. 4). "For he hath made HIM, who KNEW no Sin, to be Sin for us; that we might be made the Righteousness of God in him" (2 Cor. v. 21).

The phrase, *υἱὸς ἀνθρώπου*, "the Son of Man," in its unemphatic form, occurs only four times throughout the New Testament: as follows.

John 5:26. For as the FATHER hath Life in himself, so hath he given to the SON to have Life in himself; and hath given him Authority to execute Judgment also, Because he is the Son of Man.

Heb. 2: 6. But one in a certain place testified, saying, What is Man, That thou art mindful of him? or the Son of Man, That thou visitest him? Thou madest him a little lower than the Angels; thou crownedst him with Glory and Honour, and didst set him over the WORKS of thy HANDS; thou hast put all things in subjection under his FEET.

Rev. 1:12. And I turned to see the VOICE that spake with me. And being turned, I saw Seven golden Candlesticks; and in the Midst of the SEVEN Candlesticks, *one* like unto the Son of Man, clothed with a Garment down to the Foot.

14:14. And I looked, and behold a white Cloud, and upon the CLOUD one sat like unto the Son of Man, having on his HEAD a golden Crown, and in his HAND a sharp Sickle.

The words, "the Son of Man," in their unemphatic form, are

commonly used among Oriental nations to express simply *a Man*. "The Syrians (says Michaelis) cannot express the word *Man* otherwise than by *Son of Man*."* The reference, in John v. 26, is plainly to our Saviour, but he is not there emphatically mentioned as the SON of MAN. The reason is obvious: he is spoken of as the *Son of Man*, or a *Man*, in the ordinary sense of the words, because it is as a human being that he has authority given him "to execute Judgment." "For in that he himself hath suffered being tempted, he is able to succour THEM that are TEMPTED" (Heb. ii. 18). "For we have not an High-priest which cannot be touched with the feeling of our INFIRMITIES; but one who was in all points tempted like as we are, yet without Sin" (iv. 15).

The second example (Heb. ii. 6) is so well explained by Dr. Middleton, that it is unnecessary to do more than quote his words: "*Ὅτιος ἀνθρώπου* is here no more than a common Hebraism, and cannot, as is plain from the context, be meant of the Messiah. 'What is the the Messiah, that thou hast such regard unto him?' is a question which the Psalmist would hardly ask. It signifies, therefore, no more than any Son of Man" (p. 402).

Our third example is from the Book of Revelation (i. 13), in which the Saviour is expressly alluded to, but it is in his glorified condition, and not as the Son of Man, in the ordinary and unemphatic form of that phrase. When, therefore, we read that "in the Midst of the SEVEN Candlesticks was one like unto the Son of Man," we must understand the phrase to mean, like unto any Son of Man as he appears on earth; but when the description proceeds thus: "His HEAD and his HAIRS were white like Wool, as white as Snow; and his EYES were as a Flame of Fire; and his FEET like unto Fine-brass, as if they burned in a Furnace;" we see at once that this is the description of "the SON of GOD," mentioned in ii. 18, who hath "his EYES like unto a Flame of Fire; and his FEET are like Fine-brass."

The same remark applies to the fourth quotation (xiv. 14). He who sat upon the cloud was "like unto the Son of Man;" in figure, therefore, like a Man—a human being; but when he is described as "having on his HEAD a golden Crown, and in his HAND a sharp Sickle," we recognise the SON of GOD in his state of glorification.

Paul says, in his Epistle to the Ephesians (iii. 3), that the MYSTERY of CHRIST was by the GRACE of GOD committed to him for dispensation among the Gentiles, "which in Other Ages was not made

* Middleton on the Greek Article, p. 246.

known unto the SONS of MEN, as it is now revealed unto his HOLY Apostles and Prophets by the Spirit."

The phrase, "the SONS of MEN," is here emphatical in both nouns, but it is evidently nothing more than the emphatic form of the Hebraism for "Man" already mentioned.

MAN as an abstract term, as representing MANKIND, or MAN emphatically, without reference to any particular person, is a word of common occurrence in the New Testament: as Matt. x. 36, "The Foes of a MAN shall be THEY of his HOUSEHOLD;" xiii. 25, "But while MEN SLEPT, His ENEMY came and sowed Tares;" Luke iv. 4, "It is written, that MAN shall not live by Bread alone;" John ii. 24, "But JESUS did not commit himself unto them, because he KNEW all *men*, and needed not that any should testify of MAN; for he knew what was in MAN."

The words, "SON of MAN," therefore, in their adoption by our Lord, as a title peculiar to himself, constitute a phrase full of the most important meanings, and one scarcely less necessary to be studied by us for the Truths which it involves, than is the phrase, "the SON of GOD." By the one title, Jesus is intimately and completely identified with MAN'S NATURE, and by the other with the GODHEAD.

III.—THE HOLY SPIRIT.

THE "Holy Spirit," *πνεῦμα ἁγίου*, in which form the article is not attached to either word in Greek, and no sign of emphasis attends it in English, appears to be the form more particularly applicable to the representation of the Holy Spirit, when his secret INFLUENCES, or less obvious OPERATIONS, are mentioned. It is generally in this unemphatic form that we find the phrase presented, when we read of persons "being baptized with the holy Spirit,"—"receiving the holy Spirit,"—"being filled with the holy Spirit,"—"the holy Spirit being upon them,"—"the holy Spirit being given to them,"—"being anointed with the holy Spirit,"—"sanctified by the holy Spirit,"—"made partakers of the holy Spirit,"—"moved by the holy Spirit."

The emphatic form, *τὸ πνεῦμα τὸ ἅγιον*, "the HOLY SPIRIT," is more particularly employed when the HOLY SPIRIT is spoken of as a PERSON, or as made manifest in some striking act. The following are all

the instances in which this form of expression occurs in the New Testament:—

Matt. 12:32. But whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in This WORLD, neither in THAT which is to COME.

Mark 3:29. But he that shall blaspheme against the HOLY GHOST hath NEVER Forgiveness, but is in danger of Eternal Damnation.

12:36. For David himself said by the HOLY GHOST, The LORD said to my LORD, Sit thou on my right *hand* till I make thine ENEMIES thy FOOTSTOOL.

13:11. But when they shall lead you and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in That HOUR, THAT speak ye: for it is not YE that SPEAK, but the HOLY GHOST.

Luke 2:26. And it was revealed unto him by the HOLY GHOST, that he should not see Death, before he had seen the Lord's CHRIST.

3:22. The HEAVEN was opened, and the HOLY GHOST descended in a Bodily Shape like a Dove upon him, and a Voice came from Heaven which said, Thou art my BELOVED SON; in thee I am well pleased.

John 14:26. But the COMFORTER, which is the HOLY GHOST, whom the FATHER shall send in my NAME, he shall teach you all things, and bring all things to your remembrance, whatsoever things I have said unto you.

Acts 1:16. Men and Brethren, this SCRIPTURE must needs have been fulfilled, which the HOLY GHOST by the Mouth of David spake before concerning THAT Judas which WAS Guide.

5: 3. But Peter said, Ananias, why hath SATAN filled thine HEART to lie to the HOLY GHOST, and to keep back part of the PRICE of the LAND?

32. And we are His Witnesses of these THINGS; and so is also the HOLY GHOST, whom God hath given to THEM that OBEY him.

7:51 Ye stiffnecked and uncircumcised in HEART and EARS, ye do always resist the HOLY GHOST: as your FATHERS did, so do ye.

10:44. While PETER yet spake these WORDS, the HOLY GHOST fell on All THEM which HEARD the WORD.

47. Can any man forbid WATER, that these should not be BAPTIZED, which have received the HOLY GHOST as well as we?

11:15. And as I BEGAN to speak, the HOLY GHOST fell on them, as on us at the Beginning.

13: 2. As they ministered to the LORD and fasted, the HOLY GHOST said, Separate me BARNABAS and SAUL for the WORK whereunto I have called them.

4. So they, being sent forth by the HOLY GHOST, departed unto SELEUCIA.

15: 8. And GOD which KNOWETH-THE-HEARTS, bare them witness, giving them the HOLY GHOST, even as he did unto us.

- Acts 19: 6. And when PAUL had laid his HANDS upon them, the HOLY GHOST came on them ; and they spake with Tongues and prophesied.
- 20:23. Save That the HOLY GHOST witnesseth in every City, saying, That Bonds and Afflictions abide me.
28. Take heed therefore unto yourselves, and to All the FLOCK over the which the HOLY GHOST hath made you Overseers, to feed the CHURCH of GOD, which he hath purchased with his own Blood.
- 21:11. Thus saith the HOLY GHOST, So shall the JEWS at Jerusalem bind the MAN that owneth this GIRDLE, and shall deliver him into the Hands of the Gentiles.
- 28:25. Well spake the HOLY GHOST by Esaias the PROPHET unto our FATHERS, saying, Go unto this PEOPLE, and say, Hearing, ye shall hear and shall not understand ; and seeing, ye shall see and not perceive.
- Eph. 4:30. And grieve not the HOLY SPIRIT of GOD, whereby ye are sealed unto the Day of Redemption.
- Heb. 3: 7. Wherefore as the HOLY GHOST saith, To-day if ye will hear his VOICE, harden not your HEARTS.
- 9: 8. The HOLY GHOST this signifying, that the WAY into the HOLIEST of ALL, was not yet made manifest, while as the FIRST Tabernacle was yet standing.
- 10:15. Whereof the HOLY GHOST also is a witness to us : for after that he had SAID-BEFORE, This is the COVENANT that I will make with them, "After those DAYS, saith the Lord, I will put my LAWS into their Hearts, and on their MINDS will I write them."

Another form of the emphatic phrase requires the greater stress of the voice to be laid on the word "Holy," as, *το ἅγιον πνεῦμα*, "the HOLY Spirit." The following quotations contain all the instances of the use of this phrase:—

- Matt. 28:19. Go ye therefore, and teach All NATIONS, baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY Ghost.
- Luke 12:10. But unto HIM that BLASPHEMETH against the HOLY Ghost, it shall not be forgiven.
12. For the HOLY Ghost shall teach you in the Same HOUR what ye ought to say.
- Acts 1: 8. But ye shall receive Power, after that the HOLY Ghost is come upon you.
- 2:33. Therefore being by the RIGHT-HAND of GOD exalted, and having received of the FATHER the Promise of the HOLY Ghost, he hath shed forth this, which ye now see and hear.
- 2:38. Repent, and be baptized every one of you in the NAME of Jesus Christ for the Remission of Sins, and ye shall receive the GIFT of the HOLY Ghost.
- 9:31. Then had the CHURCHES Rest throughout All JUDÆA and Samaria; and were edified; and walking in the FEAR of the LORD, and in the COMFORT of the HOLY Ghost, were multiplied.

Acts 10:45. And **THEY** of the Circumcision which **BELIEVED** were astonished, as many as came with **PETER**, Because that on the **GENTILES** also was poured out the **GIFT** of the **HOLY Ghost**. For they heard them speak with Tongues and magnify **GOD**.

15:28. For it seemed good to the **HOLY Ghost**, and to us, to lay upon you no Greater Burthen than these **NECESSARY** things.

16: 6. Now when they had gone throughout **PHRYGIA** and the Region of **GALATIA**, and were forbidden of the **HOLY Ghost** to preach the word in **ASIA**.

2Cor. 13:14. The **GRACE** of the **LORD Jesus Christ**, and the **LOVE** of **GOD**, and the **COMMUNION** of the **HOLY Ghost** be with you all.

1Joh. 5: 7. For there are **THREE** that **BEAR-RECORD** in **HEAVEN**, the **FATHER**, the **WORD**, and the **HOLY Ghost**: and these **THREE** are one.

The principal difference between these two forms of the emphatic phrase appears to consist in this, that the latter is particularly made use of when "the **HOLY Ghost**" is mentioned as united with "the **FATHER** and the **SON**" in the **NAME** of the **GODHEAD**.

IV.—THE TITLES OF THE GODHEAD.

THE Translators of our English Bible, had recourse to a system of emphatic signs in the Old Testament, to represent certain differences in the meaning of those words which they employed to indicate the various Titles of the Godhead: they represented

Adonai	.	by	.	Lord.
Jehovah	.	"	.	LORD.
Elohim	.	"	.	God.
Adonai Jehovah		"	.	Lord God.
Jehovah Elohim		"	.	LORD God.

By *Adonai* is meant a *Ruler or Judge*.

" *Jehovah* " the *eternal self-existent One*.

" *Elohim* " the *Creator and Governor of the world*.

In the Septuagint, *Jehovah* is always rendered by *ὁ Κύριος*, the **LORD**, a name expressive of *dominion* or *property*. The Greek Translators used this word in deference to the scruples of the Jews, who always read the word *Adonai* wherever *Jehovah* occurs.

The name, *Elohim*, "God," commences with the 1st verse of the first chapter of Genesis. That of *Jehovah Elohim*, "LORD God," commences with the 4th verse of the second chapter. That of *Jehovah*, "LORD," commences with the 1st verse of the fourth chapter. That of *Adonai*

Jehovah, "Lord GOD," commences with the 2nd verse of the fifteenth chapter. That of *Adonai*, "Lord," commences with the 3rd verse of the eighteenth chapter. "God" is the title given during the work of creation. "LORD God," is the title from the completion of the creation, till the fall of man and his expulsion from Eden. "LORD," is the more general title after that period. "Lord GOD," is the title by which Abraham first addresses the LORD, when the promise is made to him that his seed should be as the stars of heaven in number. "Lord," is first used, when Abraham addresses as, "My Lord," the three angels who appeared to him as men, when he sat at his tent-door in the Plains of Mamre.*

Another name is mentioned in the 1st verse of the seventeenth chapter, *El Shaddai*, "Almighty God." "When Abram was ninety years old, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." It is to this title, given on this occasion, that the LORD refers, when he says unto Moses (Exodus vi. 3). "I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty, but by my Name JEHOVAH was I not known to them."

One more title is mentioned in the 14th verse of the third chapter of Exodus; it is that by which God commanded Moses to make him known to the Children of Israel: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you." The Septuagint translation renders this phrase by *εγω ειμι ο ων*, "I am HE that IS;" and "HE that IS hath sent me unto you;" a form of expression which accords with one of the titles of God, in the Book of Revelation: *ο ων, και ο ην, και ο ερχομενος*, "HE that IS, and HE that WAS, and HE that is to COME." It is a title to the same purport as the name JEHOVAH.

Under the Gospel dispensation, a great change took place. God was then pleased to reveal himself to mankind as the GOD and Father of the LORD Jesus Christ; and not only so, but as the GOD and

* In verse 5 chapter vi. of the Book of Genesis, our Translators have rendered the name *Jehovah* by the word "God," in small capitals. There appears to be no reason why they should have thus departed from their usual practice of expressing it by "LORD." The emphatic form "God," as a single word, might have been introduced with great propriety in the fifth chapter, where *Elohim* is first found with the Hebrew article prefixed (*Ha-Elohim*), as in verses 22 and 24, "And Enoch walked with God;" verse 9, chapter vi. "Noah walked with God;" verse 11, "The Earth also was corrupt before God;" and verses 2, 4, chapter vi., "The Sons of God," in comparison with "the Daughters of MEN."

Father of all THOSE who should BELIEVE in THAT SON of GOD who LOVED us and gave himself for us (Galat. ii. 20). That SON of GOD taught us to pray, saying, "Our Father, THOU which art in HEAVEN;" and his last comfortable assurance to one of his most devoted followers was, "Go to my BRETHREN, and say unto them, I ascend unto my FATHER and your Father and my God and your God" (John xx. 17). By this encouraging title, therefore, "the GOD and Father of our LORD Jesus Christ;" and by the still more gracious title of "our GOD and Father," we are now permitted to address that awful and inscrutable Being, who revealed himself to faithful Abraham only as "GOD ALMIGHTY," and to the Children of Israel only as "Jehovah."

The name of "God" in Greek, Θεός, means the same as the Hebrew *Elohim*, except that the latter is a noun in the plural number. Our English word "God," is the Anglo-Saxon *Gode, good*; and means "the good Being." This is a term equally applicable to God with that of Θεός, as the well-known remark of our Lord Jesus shews (Matt. xix. 17), "Why callest thou Me good? There is none good but one, that is GOD." It is, moreover, a very proper title for us to use, since by it we are continually reminded of the MERCY of God in restoring us to life, when we were dead in trespasses and sins. For "GOD commendeth HIS Love toward us, in That, while we were yet Sinners, Christ died for us" (Rom. v. 8).

The union of two titles by a copulative, when the sign of emphasis is attached only to the first of the two is, according to the 19th of the preceding Rules of the First Class, a reason why those united titles should be regarded as representing only one idea. We must understand, therefore, the terms "the GOD and Father," as blended together, and forming one complete sense; the idea of "the God" being intended in this case to be inseparable from that of "the Father," and that of "the Father," inseparable from that of "the God." The titles, thus united, occur in the following instances:—Rom. xv. 6; 1 Cor. xv. 24; 2 Cor. i. 3; Galat. i. 4; Eph. i. 3; v. 20; Phil. iv. 20; Col. i. 3; iii. 17; 1 Thes. i. 3; iii. 11, 13; 2 Thes. ii. 16; James i. 27; iii. 9; Rev. i. 6. To these may be added the following instances in the Vatican Manuscript, where the second title is in apposition with the first: viz., "GOD the Father;" Col. i. 3, and iii. 17.

By the same Rule (19), we are required to regard as blended together, so as to form one complete idea, the titles of "the GOD and Saviour,"—"the GOD and Lord,"—"the CHRIST and God,"—"the GOD and Christ,"—"the LORD and Saviour."

Examples of these titles occur in the following instances:—

- 1.—Our GOD and Saviour Jesus Christ.—2 Peter i. 1.
Our GREAT God and Saviour Jesus Christ.—Titus ii. 13.
- 2.—Our GOD and Lord Jesus Christ.—2 Thea. i. 12.
The GOD and Lord Jesus Christ.—1 Tim. v. 21.
Our ONLY Absolute-ruler, the God and Lord Jesus Christ.—Jude 4.
Our ONLY Absolute-ruler, the Lord Jesus Christ.—Jude 4 (Vat. MS.).
- 3.—Of THAT GOD and Christ who LOVED me.—Galat. ii. 20 (Vat. MS.).
Of the GOD and Christ Jesus.—1 Tim. v. 21 (Alex. MS.); 2 Tim. iv. 1 (Alex. MS.).
Of the CHRIST and God.—Eph. v. 5.
- 4.—Of our LORD and Saviour Jesus Christ.—2 Peter i. 11, and iii. 18.
Of the GOD Christ.—Col. ii. 2 (Vat. MS.).

To which may be added the same titles in apposition:—

- Our ONLY WISE God the Saviour.—Jude 25.
- Our ONLY God the Saviour.—Jude 25 (Vat. MS.).
- Our SAVIOUR God.—1 Tim. ii. 3; Titus iii. 4.

Examples of a similar nature are found in the following instances: "The HOLY one and Just" (Acts iii. 14); "The SHEPHERD and Bishop of your SOULS" (1 Peter ii. 25); "The APOSTLE and High-priest of our PROFESSION, Christ Jesus" (Heb. iii. 1); "The AUTHOR and Finisher of our FAITH, Jesus" (Heb. xii. 2). The sign of emphasis is, in all these cases, attached to the first title only.

We will now select a few instances where each title is intended to form a complete idea, and the sign of emphasis is, consequently, attached to both. When Thomas, in a transport of wonder, gratitude, and joy, exclaims, "My LORD and my GOD!" (John xx. 28), he makes a distinct avowal of his conviction that Jesus was not his LORD only, for this he might have made before, but his GOD also.

Paul says to Timothy, with a double emphasis, which makes GOD and LORD distinct ideas: "I charge thee therefore before GOD, and THAT LORD Jesus Christ who SHALL judge the Quick and the Dead." *Διαμαρτυρομαι ουν εγω ενωπιον του Θεου και του Κυριου Ιησου Χριστου του μελλοντος κρινειν ζωντας και νεκρους* (2 Tim. iv. 1). But we cannot learn this from the Authorised Version; nor can we tell, from the Authorised Version, whether "the Master and Owner of the ship" in which Paul was sailing (Acts xxvii. 11), were one and the same, or two different persons; but when the Greek text informs us, by the double article, that "the CENTURION believed τῷ κυβερνήτῃ και τῷ ναυκλήρῳ, the MASTER and the OWNER-OF-THE-SHIP,

more than those THINGS which were SPOKEN by PAUL;" we then see by the above Rule (19), that they were separate persons, and that each title was intended to form a complete idea.

But with respect to the passage just quoted from 2 Tim. iv. 1, it is to be observed that there is a difference between the reading of the *Received Text*, and that of the *Alexandrian Manuscript*. The latter blends together the two titles of *God* and *Christ*, forming of these one complete idea: Διαμαρτυρομαι ενωπιον του Θεου και Χριστου Ιησου του μελλοντος κρινειν ζωντας και νεκρους—"I charge thee before that GOD and Christ Jesus, who SHALL judge the Quick and the Dead." What can have caused this difference between the most ancient and the later copies of the sacred text? It cannot be attributed to any error in the most ancient manuscript, for we find the same form of expression in the parallel passage of 1 Tim. v. 21, in the same MS.: Διαμαρτυρομαι ενωπιον του Θεου και Χριστου Ιησου και των εκλεκτων αγγελων—"I charge thee before the GOD and Christ Jesus, and the ELECT Angels;" where the reading of the *Received Text* is in accordance with that of the *Alexandrian Manuscript*, though it differs from it in the terms made use of; *Lord* being put for *Christ*: Διαμαρτυρομαι ενωπιον του Θεου και Κυριου Ιησου Χριστου και των εκλεκτων αγγελων—"I charge thee before the GOD and Lord Jesus Christ, and the ELECT Angels." The error, therefore, must be that of the later copyists; unless we impute the alteration not to inadvertency but to design, and look on this change as evidence of an intention on the part of some persons in an age when Arianism prevailed, to weaken the authority of Scripture respecting the Divinity of our Lord Jesus Christ.

The same design may have caused that great difference which is observable between the *Vatican Manuscript* and the *Received Text* in the following passages:—

GALATIANS II. 20.

Vatican MS. "Of THAT GOD and Christ who LOVED me"—του Θεου και Χριστου του αγαπησαντος με.

Received Text. "Of THAT SON of GOD who LOVED me"—του υιου του Θεου του αγαπησαντος με.

COLOSSIANS II. 2.

Vatican MS. "Of the GOD Christ"—του Θεου Χριστου.

Received Text. "Of GOD and of the Father and of CHRIST"—του Θεου και πατρος και του Χριστου.

The Rule (No. 19) laid down at page 14 of these "Observations," requires two titles when they are preceded by one article in Greek, to be considered as forming only one complete idea. But the word GOD is sometimes employed as a *name*, and sometimes as a *title*: hence it will follow that it may be taken either way, according to the context. In connexion with a proper name, it is to be regarded as a proper name; in connexion with a title, it becomes a title. We have examples of both uses of the word in 2 Peter i. 1—2: "To THEM who have OBTAINED Like precious Faith with us through the Righteousness of our GOD and Saviour Jesus Christ: Grace and Peace be multiplied unto you through the Knowledge of GOD and of Jesus our LORD"—*τοῖς ἰσοτιμον ἡμῖν λαχουσι πιστῖν ἐν δικαιοσυνῇ, ἣ τοῦ Θεοῦ ἡμῶν καὶ σωτηρὸς Ἰησοῦ Χαριστοῦ χάρις ὑμῖν καὶ εἰρήνῃ πληθυνθεῖη ἐν ἐπιγνώσει, τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.* We have preserved the right distinction in this translation, but when we read in the authorised version, "through the Righteousness of GOD and our Saviour Jesus Christ," we are made to lose sight of the truth, and are led to suppose that the *God* and *Saviour* are not two titles of the same person, forming one idea, but the titles of two different persons, forming two distinct ideas.

The Rule which has been illustrated by these quotations, is a consequence of the doctrine laid down in these pages, that the Greek article is a sign of emphasis. From not perceiving this, our translators have become confused in their notions of the way in which they ought to represent such titles. In one place (Eph. i. 3), they give the correct rendering: "The GOD and Father." But in four other places (Rom. xv. 6; 1 Cor. xv. 24; 2 Cor. i. 3; James iii. 9) they translate the same words into "GOD even the Father"; and in four others (Eph. v. 20; Col. i. 3; Col. iii. 17; James i. 27) into "GOD and the Father." On four occasions they convert the form of "Our GOD and Father," into "GOD and our Father" (Gal. i. 4; Phil. iv. 20; 1 Thes. i. 3; 1 Thes. iii. 11); and twice into "GOD even our Father" (1 Thes. iii. 13; 2 Thes. ii. 16). That which should be "His GOD and Father," they make "GOD and his Father" (Rev. i. 6). Instead of "Our GREAT God and Saviour Jesus Christ," they give us "The GREAT God and our Saviour Jesus Christ" (Titus ii. 13). Instead of "Our ONLY Absolute-Ruler the God and Lord Jesus Christ," they present us with, "The ONLY Lord God and our Lord Jesus Christ"

(Jude 4); of which passage the Vatican Text exhibits, as we have before observed, this reading, "Our **ONLY** Absolute-Ruler and Lord Jesus Christ."

It would be uncharitable to attribute to the learned and pious men who translated the authorised English Testament, a wish in any degree to detract from the testimony of the Scripture to the Divinity of our Lord. If they failed to state the doctrine in its fullest extent on these occasions, it was from a conscientious fear of being thought to press it too far. Besides, they knew that other passages of Scripture attest this great truth with sufficient explicitness, and therefore they might forbear to bring forward instances with which they were not completely satisfied. But the regret remains that they did not uniformly act up to the light they had, and that out of so many examples of the use of the combined expressions, "GOD and Father," only one is found in which the two words are rightly joined together.

Before we quit this subject, it may be proper to remark, that where there is no article, there is no difficulty in the case: as in *απο Θεου πατρος ημων και Κυριου Ιησου Χριστου* (see Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3, etc. etc.). In all these instances, the words are rightly translated, "From God our Father and the Lord Jesus Christ." The ideas here are distinct, as much so as they would be if each title had the article prefixed,—*απο Θεου του πατρος ημων και του Κυριου Ιησου Χριστου*—"From God our FATHER and the LORD Jesus Christ," except that in this latter case, both titles would thereby become emphatic.

From the preceding representations, in some parts of which it was necessary to give all the examples, for the purpose of furnishing the reader with a complete view of the subject, it will be sufficiently evident that the sign of emphasis in English, being the exponent of the article in Greek, exercises a most important influence on the meaning of words, and establishes points of doctrine of the highest interest. The writers of the New Testament were, in the opinion of many persons, guided by divine inspiration in the choice of their words: and in the employment of the Greek article, there was clearly a remarkable discretion displayed: it will not be too much, therefore, to assume, that if the Authorised Version of the New Testament can be made to convey an accurate notion of the various uses of the Greek Article, it will greatly

add to the utility and satisfactoriness of that translation, and render it more nearly equal to its divine original; and this, we submit, is shewn to be an advantage capable of being obtained for it through the medium of the **EMPHATIC NEW TESTAMENT**.

ON THE ANTIQUITY AND AUTHORITY OF THE VATICAN MANUSCRIPT.

A FAC-SIMILE of this celebrated MS. (No. 1209 in the Vatican Library), engraven on copper-plates, is preparing for publication at the expense of the Propaganda Society, by whom it will be presented to the several libraries of chief importance in every country of Christendom. In the meantime, the well-known Collations of this MS. undertaken at different periods by Dr. Richard Bentley of Cambridge, and Dr. Andrew Birch of Copenhagen, and published towards the end of the last century, with an occasional reference to the Collation of Bartolucci * in the National Library at Paris, furnish the sources from which are derived the various readings exhibited in the EMPHATIC NEW TESTAMENT. Hug, who has given a minute account of the Vatican MS., supposes it to have been written in the earlier part of the fourth century, or about 300 years after the death of our Lord. It is unquestionably the oldest, and happily the most perfect, of all those copies of the Greek Text which have come down to our times.

The ENGLISH READER will be interested in seeing under what aspect, as to difference of Text, a faithful copy of one single MS., and that the most ancient of any extant, presents itself. In comparison with the Received Text, which is made up from several MSS., but none of equal authority with this, he will be gratified to perceive how few and unimportant in general are the differences. If, on some occasions, his confidence in a particular passage may be abated, so that he will not be inclined to lay so much stress upon it as he otherwise might have done, he will feel, on the other hand, that he gains immeasurably more in the boldness with which he is now enabled to adhere, in thousands of instances, to the letter of the text thus strongly corroborated.

* From a copy made with great care by Dr. Tregelles. The Collation by Bartolucci is less complete than either of the others; but it is serviceable where they differ, as often corroborating one of them.

Not the least important part of the Vatican MS. is its division into Sections by means of the Greek numerals inserted in the margin. It has been doubted whether these Numerals are as ancient as the Text, because of their being written in a somewhat smaller character; but it is undeniable, that they are of a much earlier date than any other divisions of a similar kind. What, however, recommends them most of all is their evident propriety. They are invaluable for the testimony they bear to what would appear to have been the original construction of the several paragraphs; and if regarded in no other light than as accessories towards a better arrangement than that which is given in our modern Chapters, Paragraphs, and Verses, they will serve a very useful purpose.

A remarkable fact, bearing on the question whether St. Paul wrote the Epistle to the Hebrews, is connected with these sectional numbers. They run through the Epistles of St. Paul in a continuous series, from 1 to 93, taking the Books in the following order: viz. Romans, § 1 to 21; I. Corinthians, § 22 to 42; II. Corinthians, § 43 to 53; Galatians, § 54 to 58; Hebrews, § 59 to 69; Ephesians, § 70 to 75; Philippians, § 76 to 79; Colossians, § 80 to 85; I. Thessalonians, § 86 to 89; II. Thessalonians, § 90 to 93. But this, which was the original order, has been changed, and by a subsequent arrangement of the MS., as it at present stands, the Epistle to the Hebrews has been placed last. There is now, therefore, a chasm in the numbers between Galatians and Ephesians, which the Epistle to the Hebrews is required to fill up.

The Gospel of St. Matthew is divided into 170 sections, Mark into 61, Luke into 152, John into 80, and the Acts of the Apostles into 69. The Epistles of James, of Peter I. and II., and of John I. II. and III., contain in all 34 sections; but each Epistle is numbered separately. By being placed last in the present order of the MS., the Epistle to the Hebrews has suffered much,—all from the middle of the ninth chapter having been taken away; and with it probably perished the Epistles to Timothy, Titus, and Philemon, and the Book of Revelation, which are now missing. In the EMPHATIC NEW TESTAMENT the various readings of these deficient portions are supplied from the Alexandrian MS. in the British Museum, the next completest, oldest, and most valuable Manuscript of the New Testament in existence.

The Vatican Text proves its comparative antiquity by a very simple and satisfactory test: it is always *more brief* than the Received Text, suggesting the obvious conclusion, that the words supplied, wherein it

seems to be deficient, were added afterwards to clear up supposed obscurities; though, in general, it will be found that these added words are pure redundancies, the sense being complete without them. As an instance of this, may be quoted the following verses from the Parable of the Talents; the words in Brackets being those which are found in the Text of the Authorised Version, and not in the Vatican Text. "For *the kingdom of Heaven* is as a man travelling into a far country, who called his OWN Servants, and delivered unto them his GOODS. And unto ONE he gave Five Talents, to ANOTHER Two, and to ANOTHER One; to every man according to his SEVERAL Ability; and straightway took his journey. [Then] HE that had RECEIVED the FIVE Talents went and traded with the same, and made them Other FIVE [Talents]. And likewise HE that *had received* the TWO [*he* also] gained Other Two. But HE that had RECEIVED the ONE went and digged [in] the EARTH, and hid his LORD's MONEY. After a long Time the LORD of those SERVANTS cometh, and reckoneth with them. And so HE that had RECEIVED the FIVE Talents came, and brought Other Five Talents, saying, Lord, thou deliveredst unto me Five Talents: behold, I have gained [beside them] Five Talents more. His LORD said unto him,—Well done, *thou* good and faithful Servant: thou hast been faithful over a few things, I will make thee Ruler over many things: enter thou into the JOY of thy LORD. HE also that had RECEIVED the Two Talents came and said, Lord, thou deliveredst unto me Two Talents; behold, I have gained Two Other Talents [beside them]," etc. (Matthew, 25: 14—22.)

A further argument of the early period at which the Vatican MS. was written, may be found in the brevity and simplicity of the Titles and Subscriptions to the several Books of the New Testament. The Titles are as follows:—"According to Matthew"—"According to Mark"—"According to Luke"—"According to John"—"The Acts of the Apostles"—"To the Romans"—"The First to the Corinthians"—"The Second to the Corinthians"—"To the Galatians"—"To the Ephesians"—"To the Philippians"—"To the Colossians"—"The First to the Thessalonians"—"The Second to the Thessalonians"—"To the Hebrews"—The Epistle of James—"The First of Peter"—"The Second of Peter"—"The First of John"—"The Second of John"—"The Third of John"—"Of Jude."

The Subscriptions are the same as the Titles, till we come to the Epistles, when they stand as follows:—"To the Romans, written from Corinth"—"The First to the Corinthians, written from Ephesus"

—"The Second to the Corinthians, written from Philippi"—"To the Galatians, written from Rome"—"To the Ephesians, written from Rome"—"To the Philippians, written from Rome"—"To the Colossians, written from Rome"—"The First to the Thessalonians written from Athens"—"The Second to the Thessalonians, written from Athens"—(Hebrews is defective in its Subscription, wanting the last Five Chapters)—"Of James"—"The First of Peter"—"The Second of Peter"—"The First of John"—"The Second of John"—"The Third of John"—"Of Jude."—It is worthy of remark, that in none of these Titles or Subscriptions is the word "Saint" found in connexion with the Name of any of the Writers.

The preceding characteristics of the Vatican Text offer strong presumptive proof of its comparative antiquity and purity; but the following evidence is still more decisive. In the Authorised English Version, at the 9th Chapter of Hebrews, verses 1—5, we read:—"Then, verily, the *FIRST Covenant* had also Ordinances of Divine-Service, and a Worldly *SANCTUARY*. For there was a Tabernacle made; the *FIRST*, wherein was the *CANDLESTICK* and the *TABLE*, and the *SHEWBREAD*; which is called the Sanctuary. And after the *SECOND* Veil, *THAT TABERNACLE* which is *CALLED* the Holiest of all; which had the Golden Censer, and the *ARK* of the *COVENANT* overlaid round about with Gold, wherein was the golden Pot that had *MANNA*, and Aaron's *ROD* that *BUDD*ED, and the *TABLES* of the *COVENANT*; and over it the Cherubims of Glory shadowing the *MERCY-SEAT*."—Now it is well known that this description cannot be correct, since in Exodus 30:1—10, where the "Altar to burn Incense upon" is more particularly mentioned, the Lord says to Moses (verse 6), "Thou shalt put it before the Veil that is by the Ark of the Testimony, before the Mercy-seat that is over the Testimony, where I will meet with thee. And Aaron shall burn thereon sweet Incense every Morning," etc. The "Altar of Incense," therefore (which is erroneously rendered the "Censer"), could not have been placed "after the *SECOND* Veil" in "*THAT TABERNACLE* which is *CALLED* the Holiest of all," though it is here said to have been so placed: it must have formed part of the furniture of the First Tabernacle, "wherein was the *CANDLESTICK*, and the *TABLE*, and the *SHEWBREAD*." And here we find it placed according to the Vatican Text, which reads as follows:—"Then verily the *FIRST Covenant* had [also] Ordinances of Divine-Service, and a Worldly *SANCTUARY*. For there was a Tabernacle made; the *FIRST*, wherein was the *CANDLESTICK*,

and the TABLE, and the SHEWBREAD, and the GOLDEN Altar of Incense; which is called the Sanctuary. And after the SECOND Veil, THAT TABERNACLE which is CALLED the Holiest of all; which had the ARK of the COVENANT overlaid round about with Gold, wherein was the golden Pot that had MANNA, and THAT ROD of Aaron's that BUDDED, and the TABLES of the COVENANT; and over it the Cherubims of Glory shadowing the MERCY-SEAT."—But even this does not constitute the strongest part of our case. Not only does the Received Text, from which the English Version is taken, exhibit this remarkable discrepancy between the Mosaic account and that in the Book of the Hebrews, but every other Text and Version, among the Hundreds of MSS. which have been collated or compared, contains the same erroneous statement; and the Vatican MS. is the only one known to be in existence, which represents the position of the Altar of Incense correctly, according to the accounts given of it in the Old Testament.

The learned Grotius was much perplexed with this error of all the copies then known of the Greek New Testament. "This is a place (he says) which has caused the Epistle to the Hebrews to be regarded with suspicion by many learned men; nay, it has greatly tormented others also . . . I, who hold this Epistle in the highest estimation, can never be persuaded to give up its authority; and I think, therefore, that the objections made to it may be best answered in this way." * He then supposes that instead of the tabular *altar of incense*, a portable *censer* was meant, which was to be placed upon the altar; such a censer as is mentioned in Lev. xvi. 12, of which it appears that every sacrificing priest had one; and that Aaron's censer was deposited by him inside the veil, where he could lay hold of it again by putting his arm within the veil, and thus withdraw it without going himself personally within the veil, as he was forbidden to do, except once for all, on the great day of the annual atonement. This explanation has been adopted by Macknight and others. Indeed something of the kind appears to have been the means resorted to for explaining the passage from very early times, since the Vulgate translation employs a word here (*Thuribulum*), which means a censer, instead of the altar of incense. Happily the difficulty, which has so much perplexed many learned and pious men for so many ages, is now cleared up, without the necessity of supposing a degree of contrivance to be made use of, which is wholly inconsistent with the simplicity of the operations of the Spirit.

But if the preceding instance exhibits a striking example of the

* Grotii Annot. Tom. II. vol. ii. p. 1039.

value of the Vatican Manuscript, in regard to one important passage, the following series of passages in which the Vatican Text is compared with the improved readings deduced by Griesbach and Scholz from the many hundreds of manuscripts which they have examined, is a still more remarkable evidence of the fidelity with which the original text has been preserved by the Vatican Manuscript. Dr. Gaussen, of Geneva, in a work which he has written on the "*Plenary Inspiration of the Scriptures*," says, "It is reckoned that of the 7959 verses of the New Testament, there hardly exist ten or twelve in which the corrections that have been introduced by the new readings of Griesbach and Scholz, as the result of their immense researches, have any weight at all."* And he adds, "The twelve or thirteen following have usually been regarded as the most important:—

"1st. (Acts xx. 28). Instead of, 'To feed the CHURCH of GOD which he hath purchased with HIS-OWN Blood,' the text of Griesbach bears, 'To feed the CHURCH of the LORD which he hath purchased with HIS-OWN BLOOD.' Scholz preserves the old text."

This supposed emendation of Griesbach's is not, however, supported by the Vatican Manuscript, which reads: "To feed the CHURCH of GOD, which he hath purchased with HIS-OWN BLOOD." The word BLOOD is required to be put in small capitals by the Vatican Manuscript, and is also demanded by Griesbach's reading: but here the resemblance ceases.

"2nd. (1 Tim. iii. 16). Instead of, 'Without controversy great is the MYSTERY of GODLINESS: God was manifest in the Flesh, justified in the Spirit,' some manuscripts read, 'Without controversy great is the MYSTERY of GODLINESS, which was manifest in the Flesh, justified in the Spirit.' But some other manuscripts adopted by Griesbach bear, 'Great is the MYSTERY of GODLINESS; he who was manifest in the Flesh was justified in the Spirit.' . . . Scholz has not adopted Griesbach's correction. Almost all the Greek manuscripts, he says, bear Θεός (God). He assures us he has found it in eighty-six manuscripts, examined by himself."

Unfortunately the Vatican manuscript is in this part defective, wanting the Epistles to Timothy, Titus, and Philemon, and the Book of Revelation. We must, therefore, have recourse for comparison to the Alexandrian Manuscript; and in that Manuscript this text has been so tampered with, since the book was placed in the British Museum, that it fails to render us any very important assistance. It shews,

* *Theopneustia*, 12mo, Edinburgh, p. 19.

however, that *OC* (ὄς), not *O* (ὁ), was the original word, though it does not make it plain that the *OC* was *ΘC* (God).

The old brown ink in which these two letters are written, is strongly contrasted by that new and blacker ink in which the mark in the centre of the *Θ* and the line over *ΘC* are now distinguished; which newer marks so completely cover the former, that whatever they were when visible, every trace of them is now hid. But the obliteration of the ancient marks, whatever they were, or the insertion of these newer marks for the first time, if that was done when these blacker marks were recently made, is of little consequence, when it is considered that if the word were *OC* (ὄς), it has no other proper antecedent than *Θεὸν ζῶντος* (*the living God*). Had it been *ὁ*, the effect would have been the same: *ὁ ἐφανερωθῆ*—HE was manifest. The question is, *Who?* The answer again carries us back to *the living God*. As for the rendering in Dr. Gaussen's work, "HE that was MANIFEST," this would have required *ὁ φανερωθεὺς*, instead of *ὁ ἐφανερωθῆ*, a much greater change.

"3rd. (Jude 4). Instead of, 'Who deny our ONLY Ruler, God, and Lord, Jesus Christ,' the text of Griesbach and of Scholz bears, 'Who deny our ONLY Ruler, and Lord, Jesus Christ.'"

The Vatican Manuscript also reads: "Who deny our ONLY Ruler, and Lord, Jesus Christ."

"4th. (1 John v. 7, 8). Instead of, 'There are THREE that BEAR-WITNESS in HEAVEN, the FATHER the WORD, and the HOLY Ghost: and These THREE are ONE. And there are THREE that BEAR-WITNESS in EARTH, the SPIRIT, and the WATER, and the BLOOD: and these THREE agree in ONE,' Griesbach's text bears, 'There are THREE that BEAR-WITNESS, the SPIRIT, and the WATER, and the BLOOD: and the THREE agree in ONE.'

"Scholz, like Griesbach," says Dr. Gaussen, "has taken away the three heavenly witnesses."

But the Vatican Manuscript, in like manner, reads: "There are THREE that BEAR-WITNESS, the SPIRIT, and the WATER, and the BLOOD: and the THREE agree in ONE."

"5th. (Apoc. viii. 13). Instead of, 'And I beheld, and heard an Angel flying,' Griesbach's text and that of Scholz bear, 'And I beheld, and heard an Eagle flying.'"

So the Alexandrian Manuscript reads, "And I beheld, and heard an Eagle flying."

"6th. (James ii. 18). Instead of, 'Shew me thy FAITH by thy

WORKS' [as it is in Mill's text], Griesbach's text and that of Scholz bear, 'Shew me thy FAITH without WORKS.'"

This is also the reading of the Vatican Manuscript: 'Shew me thy FAITH without WORKS;' the remainder of the verse being, "and I will shew Thee My FAITH by WORKS."

"7th. (Acts xvi. 7). Instead of, 'But the SPIRIT suffered them not,' Griesbach's text and that of Scholz bear, 'But the SPIRIT of Jesus suffered them not.'"

The Vatican Manuscript also reads: "But the SPIRIT of Jesus suffered them not."

"8th. (Eph. v. 21). Instead of, "Submitting yourselves one to another in the Fear of God,' Griesbach's text and that of Scholz bear, 'Submitting yourselves one to another in the Fear of Christ.'"

The Vatican Manuscript also reads: "Submitting yourselves one to another in the Fear of Christ."

"9th. (Apoc. i. 11). Instead of, 'I am ALPHA and OMEGA, the FIRST and the LAST,' the text of Griesbach suppresses these words; which it has retained, however, at the eighth verse, as well as at chap. xxii. 13. Scholz has made the same correction."

The Alexandrian Manuscript, in like manner, omits these words in the eleventh verse, but inserts them in the eighth verse, and also in chap. xxii. 13.

"10th. (Matt. xix. 17). Instead of, 'Why callest thou Me good?' Griesbach's text bears, 'Why askest thou Me about the GOOD?' But Scholz does not admit this correction, and retains the old text."

The Vatican Manuscript confirms Griesbach, by reading, "Why askest thou Me about the GOOD?"

"11th. (Phil. iv. 13). Instead of, 'I can do all things through CHRIST who STRENGTHENETH me,' Griesbach's text and that of Scholz bear 'I can do all things through HIM who STRENGTHENETH me.'"

The Vatican Manuscript reads, "I can do all things through HIM who STRENGTHENETH me."

"12th. Finally (Acts viii. 37; ix. 5—6; x. 6), Griesbach's text and that of Scholz suppress the thirty-seventh verse, and these words: 'It is hard for thee to kick against the Pricks; and he trembling and astonished, said, Lord, what wilt thou have me to do?' and 'He shall tell thee what thou oughtest to do.'"

The Vatican Manuscript omits the 37th verse of chapter viii.:

“ And PHILIP said, If thou believest with All thine HEART, thou mayest. And he answereth and said, I believe that JESUS Christ is the SON of GOD.” It omits also the above passages in chapters ix. and x.

Let us now consider what we have gained from the researches and critical acumen of those learned men, Griesbach and Scholz, which we should not have obtained, had we placed implicit confidence at once on the earliest manuscript.

The 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th examples of the emendations proposed by Griesbach, are every one of them identical with the readings of the earliest manuscript of the New Testament.

The 2nd example restores a sense, which by Griesbach's supposed emendation was obscured; proving that whether Θεός be the word, or ὁς, it is equally “ GOD ” who is declared to be “ manifest in the Flesh.”

The 1st example no less clearly asserts the Godhead of Christ in a passage of which the timidity of Griesbach had led him to doubt the authenticity. He was alarmed at the boldness of the expression, “ the Blood of God,” as applied to the sacrifice of the Saviour on the cross; but we now see that in the Vatican Manuscript, written, as is supposed, about three hundred years after our Lord's crucifixion, this was the expression made use of, and this was the truth which the Christians of that time were taught to believe.

We have great reason to be thankful that learned men, like Griesbach, have been found, who were so well able to restore the readings which in later ages had become corrupted or obscured; but we have still greater reason to be thankful to God, for having preserved to our own days that early manuscript, which renders us independent of human aid, —“ that our FAITH should not stand in the Wisdom of Men, but in the Power of God ” (1 Cor. ii. 5). At the present time especially, when the teachers of religion are so lamentably divided in opinion among themselves, it is a matter of the highest importance, that all classes should be able to lay their hand on a book which states the Word of God in greater purity and force, than any commentators can exhibit it. As our Lord triumphantly repelled all the arts of the Devil in his temptation, by quoting a text of Scripture applicable to each case of emergency as it arose, saying, “ IT IS WRITTEN,” so has he left us “ an example that we should follow his steps.” When the enemy of our souls, therefore, assails us, and we are sorely tempted to

distrust God's Providence, or to presume upon His favour, or to seek our happiness in temporal enjoyments, so worshipping the God of this world, let us remember that our answer must ever be—not that *it has been handed down to us by tradition*—not that *it has been the opinion of the Church at all times, and in all places*—not that *it has been decreed by Popes and Councils*—not that *it has been declared by learned men of great critical sagacity*: but that **IT HAS BEEN WRITTEN**—written in a book which conveys to us the genuine words of Scripture, according to the earliest and best authority;* a book which arms us with that “**SHIELD of FAITH** wherewith we shall be able to quench All the fiery **DARTS of the WICKED one**”—that “**SWORD of the SPIRIT**, which is the Word of God” (Eph. vi. 16).

Some persons suppose that every individual is not entitled to read and interpret Scripture for himself; and they attempt to support this notion, which is of Romish origin, by the following text: “Knowing this first, that no Prophecy of the Scripture is of any Private Interpretation” (2 Peter i. 20); as if by these words St. Peter meant to say, “That No Prophecy of the Scripture is of any Private Man's Interpretation”: but to imagine this, would be to fall into a grievous error. The literal meaning is, “That No Prophecy of Scripture is of Peculiar Interpretation,” that is, *peculiar* interpretation *separate* or *apart* from that of other passages of Scripture: all must be consistent; and no text of Scripture, rightly understood, can be at variance with any other text of Scripture. Peter assigns the true reason for this, when he says in the next verse: “For the Prophecy came not in old time by the Will of Man, but Men from God spake as they were moved by the holy Spirit.” We see, therefore, that no private man is forbidden by St. Peter from judging for himself the sense in which any text of Scripture ought to be taken. All that is required of him is, to take care that he puts no interpretation upon any text, which is not warranted by other texts treating of the same subject, the production of which texts as collateral evidence, when needed, constitutes one of the most valuable exercises in which the reader of the Scriptures can be employed.

The ground-work of our faith, is an early, pure, and incontestable copy of the Sacred Scriptures, which we now possess. Without it, we

* It does not militate against the general accuracy of the Vatican Manuscript, that we should find in it a few mistakes in proper names, as *Bethany* for *Bethabara* (John i. 28); *Bethsaida* for *Bethesda* (John v. 2), and *Melotus* for *Miletus* (2 Tim. iv. 20).

should be in danger of reasoning from false premises, which might lead us to erroneous conclusions. Almost all the heresies that have afflicted the Church of Christ, from the time of the Apostles to the present day, have had their origin in incorrect representations or interpretations of the words of Scripture. Hence arose the false teachings of Hymenæus and Philetus, in the time of St. Paul; "who concerning the TRUTH have erred, saying that the RESURRECTION is past already; and overthrow the FAITH of some" (2 Tim. ii. 18). And of others St. John says: "Many Deceivers are entered into the WORLD; THEY who CONFESS not that Jesus Christ is come in the Flesh. This is a DECEIVER and an ANTICHRIST" (2 John 7). In our own time, an error has been extensively embraced by pious persons, which could scarcely have had the countenance it met with, had the readers of the English Scriptures been aware that those verses in the sixteenth chapter of Mark's Gospel, on which the notion of the present possession or miraculous gifts was founded, were not in the Vatican copy of the New Testament.

So long as we have the pure text of the Word of God to refer to, we have nothing to fear from the opinions of those who "teach for Doctrines the Commandments of Men."—"Beloved," says St. John, "believe not Every Spirit, but try the SPIRITS, whether they are of GOD: Because Many False-prophets are gone out into the WORLD" (1 John iv. 1). And St. Paul, in his second Epistle to Timothy, after describing the last days when "perilous Times shall come," and "Evil Men and Seducers shall wax WORSE-AND-WORSE, deceiving and being deceived," says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of what persons thou hast learned them; [alluding probably to his grandmother Lois and his mother Eunice, as well as to St. Paul himself] and That from a Child thou hast known THOSE HOLY Scriptures, which are ABLE to make Thee wise unto Salvation, through THAT Faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for THAT Instruction which is Righteousness: That the MAN of GOD may be perfect, thoroughly furnished unto every good Work" (2 Tim. iii. 14).

When St. John says, "Try the SPIRITS," he means, Try the DOCTRINES. "*Spirits*," says Bishop Newton, "seem to be much the same in sense as *Doctrines*, as Mr. Mede and other divines have observed the same word to be used by St. John: 'Beloved, believe not

every spirit,' that is, every doctrine, 'but try the spirits,' that is, the doctrines, 'whether they are of God; because many false prophets are gone out into the world.' *Spirits* and *doctrines*, therefore, may be considered, the latter word as explanatory of the former."* Now if we are to try the SPIRITS, by what can we try them, but by the WORD of GOD? and how necessary for this purpose is it, that we should possess that Word in its purest state, enforced with every aid of emphasis contained in the original text!

* *Newton on the Prophecies: Dissertation xxlii.*

THE
EMPHATIC NEW TESTAMENT,
WITH
THE VARIOUS READINGS
OF THE
VATICAN MANUSCRIPT.

THE FOUR GOSPELS.

THE SIGNS OF EMPHASIS BRIEFLY EXPLAINED.

IN this Edition of the Authorised Version of the New Testament, different kinds of type are introduced to represent certain peculiarities in which the English Version, as it has been hitherto printed, fails to give the Reader a full conception of the meaning designed to be conveyed by the Greek original. That meaning falls short, in regard, 1. to those Words which are connected with the Greek Article; 2. to those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and 3. to those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies in the English Authorised Version, the following System of Notation is employed in the EMPHATIC NEW TESTAMENT:—

1. Those words which, in the original, are rendered *positively* emphatic by the presence of the *Greek Article*, are in the English Translation printed in small Capitals: as, "JOSEPH, the HUSBAND of Mary."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic, are printed in the English in Black Letter: as, "**We** are the SALT of the EARTH."

3. Those Adjectives and Pronouns, which in the Greek are *comparatively* emphatic, such quality being indicated by their *position* in respect to some other words in the same clause or sentence, are printed with an initial Capital Letter: as, "thy Whole BODY"—"For we *being* MANY, are One Bread, *and* One Body"—"For who maketh Thee to differ?"

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter. Those Substantives which are not so distinguished, are found only in the English Version, and are introduced there to complete the sense of Greek Verbs, Participles, Adverbs, &c.

But it is not necessary that these particulars should be borne in mind by the English Reader. All that is required of him is, that he should give the several words, so marked by a peculiar typographic sign, that preference in his estimation over other words in the same clause or sentence, which he would have given them, without any notice, had he met with them in a common English book; as for example, in the following quotation from Lord Lyttelton's "Observations on the Conversion and Apostleship of St. Paul."

"But because of these Difficulties, or any other that may occur in the System of Deism, no wise Man will deny the **BEING** of God, or his **INFINITE WISDOM, GOODNESS and POWER**, which are proved by such Evidence, as carries the clearest and strongest Conviction, and cannot be refused without involving the Mind in **FAR GREATER DIFFICULTIES**, even in downright **ABSURDITIES** and **IMPOSSIBILITIES**. The only Part, therefore, that can be taken, is to account in the best Manner, that our weak Reason is able to do, for such seeming Objections; and where **THAT** fails, to acknowledge its Weakness, and to acquiesce under the Certainty, that our very imperfect Knowledge or Judgment cannot be the Measure of the Divine Wisdom, or the universal Standard of Truth. So likewise it is with respect to the **CHRISTIAN RELIGION**. Some **DIFFICULTIES** occur in that Revelation which human Reason can hardly clear; but as the Truth of it stands upon Evidence so strong and convincing, that it cannot be denied without much **GREATER DIFFICULTIES** than those that attend the Belief of it, as I have before endeavoured to prove, we ought not to reject it upon such Objections, however mortifying they may be to our Pride. **THAT** indeed would have all things made plain to us, but God has thought proper to proportion our Knowledge to our **WANTS**, not our **PRIDE**. All that concerns our **DUTY** is clear; and as to other points either of natural or revealed Religion, if he has left some Obscurities in them, is that any reasonable Cause of Complaint? Not to rejoice in the Benefit of what he has graciously allowed us to know, from a presumptuous Disgust at our Incapacity of knowing more, is as absurd as it would be to refuse to **WALK**, because we cannot fly."

This Extract is taken from the Edition published by Dodsley in 1763. It is copied literally as to the Capitals; but **SMALL CAPITALS** are substituted for *Italics*, which change was necessary to bring the illustration to bear more closely on the example in the **EMPHATIC NEW TESTAMENT**. In the English Scriptures, *Italic* letters, it is well known, have a meaning the reverse of emphatic; they mark those words

which are of *less* value; such as are necessary to complete the English sense, but are not found in the original Greek; and this well-known use of Italics forbids our having recourse to them in the English Version for the same purpose to which Lord Lyttelton employs them. Thus we are constrained to make use of the next order of emphatic signs, namely, that of SMALL CAPITALS. The Reader will please to understand, therefore, that wherever SMALL CAPITALS appear in the preceding Extract, *Italics* are found in the Edition published by Dodsley. Making this allowance, the parallel between the emphatic signs of the quotation, and those of the New Testament which it is brought to exemplify, is remarkably perfect, with the omission of the Black Letter Pronouns.

If any one were known to be in possession of a copy of the Greek Testament so marked by its inspired writers as they would wish to have it read—and if the system of notation, when applied to the English Translation, were found to be equally efficacious in conferring distinction on the corresponding words in that language—should we not deem it a great treasure, and be eager to obtain a MARKED COPY, esteeming it next to hearing the words in the tone in which they were spoken by our Lord and His Apostles? Yet something of this kind is offered to our notice in the present work:—without altering the expression, it often makes the meaning clearer; it adds certainty to many readings which before could only be founded on conjecture; and it may altogether be considered as a kind of running commentary of no less authority than the original text.

† THE GOSPEL ACCORDING TO ST. MATTHEW.

CHAPTER I.

SECTION I.

1 The Book of the Generation of Jesus Christ, the Son of David, the Son of Abraham.

2 Abraham begat ISAAC; and Isaac begat JACOB; and Jacob begat JUDAS and his BRETHREN;

3 And Judas begat PHARES and ZARA of THAMAR; and Phares begat ESROM; and Esrom begat ARAM;

4 And Aram begat AMINADAB; and Aminadab begat NAASSON; and Naasson begat SALMON;

5 And Salmon begat BOOZ of RUTH; and Booz begat OBED of RUTH; and Obcd begat JESSE;

§ II.

6 And Jesse begat DAVID the KING; and David [the KING] begat SOLOMON of HER that had been the wife of URIAS;

7 And Solomon begat ROBOAM; and Roboam begat ABIA; and Abia begat ASA;

8 And Asa begat JOSAPHAT; and Josaphat begat JORAM; and Joram begat OZIAS;

9 And Ozias begat JOATHAM; and Joatham begat ACHIAZ; and Achaz begat EZEKIAS;

10 And Ezekias begat MANAS-

SES; and Manasses begat AMON; and Amon begat JOSIAS;

11 And Josias begat JECHONIAS and his BRETHREN, about the Time *they were carried away to Babylon:

§ III.

12 And after *they were brought to Babylon, Jechonias † begat SALATHIEL; and Salathiel † begat ZOROBABEL;

13 And Zorobabel † begat ABIUD; and Abiud † begat ELIAKIM; and Eliakim † begat AZOR;

14 And AZOR begat SADOE; and Sadoe begat ACHIM; and Achim begat ELIUD;

15 And Eliud begat ELEAZAR; and Eleazar begat MATTHAN; and Matthan begat JACOB;

16 And Jacob begat JOSEPH the HUSBAND of Mary, of whom was born *Jesus, who is CALLED Christ.

§ IV.

17 So All the GENERATIONS from Abraham to David are fourteen Generations; and from David until the CARRYING-AWAY into Babylon are fourteen Generations; and from the CARRYING-AWAY into Babylon unto CHRIST are fourteen Generations.

66 The Various Readings of the Vatican MS. subjoined have all of them Two Collations, if not Three, in their favour, except in those few instances in which a single authority is named. Divisions into *Chapters* and *Verses* were not introduced till the middle of the 16th century. The SECTIONAL DIVISIONS alone are those of the Vatican MS. Sometimes the place where the Section commences is not indicated in the Collation: in that case the numerals are put between parentheses, as implying uncertainty. A small italic letter (*a*) represents *Bentley's* Collation, (*b*) *Birk's*, and (*c*) that of *Bartolucci*.

* EMPHATIC TEXT.—11. of the CARRYING-AWAY to Babylon. 12. the CARRYING-AWAY to Babylon. 16. THAT Jesus who.

† VATICAN MANUSCRIPT.—*Title.* ACCORDING TO MATTHEW. 12. begets (twice). 13. begets (thrice). See 6.

§ V.

18 Now the BIRTH of † JESUS Christ was on this wise: When [as] his MOTHER Mary was espoused to JOSEPH, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her HUSBAND, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the Angel of the Lord appeared unto him in a Dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy WIFE: for THAT which is CONCEIVED in her is of the holy Ghost.

21 And she shall bring forth a Son, and thou shalt call his NAME Jesus: for he shall save his PEOPLE from their SINS.

22 Now all this was done, that IT might be fulfilled which was SPOKEN of the † LORD by the PROPHEET, saying,

23 "Behold a VIRGIN shall be with child, and shall bring forth a Son, and they shall call his NAME Emmanuel," † which being interpreted is, † GOD with us.

(§ VI.)

24 Then JOSEPH being raised from SLEEP did as the ANGEL of the Lord had bidden him, and took unto him his WIFE:

25 And knew her not till she had brought forth ther FIRSTBORN SON: and he called his NAME Jesus.

CHAPTER II.

§ VII.

1 Now when JESUS was born in Bethlehem of JUDÆA, in the Days of Herod the KING, behold, there came Wise-men from the East to Jerusalem,

2 Saying, Where is * HE that is BORN KING of the JEWS? for we have seen His STAR in the EAST, and are come to worship him.

3 When † Herod the KING had heard *these things*, he was troubled, and All Jerusalem with him.

4 And when he had gathered All the CHIEF-PRIESTS and Scribes of the PEOPLE together, he demanded of them where CHRIST should be born.

5 And THEY said unto him, In Bethlehem of JUDÆA: for thus it is written by the PROPHEET,

6 "And thou Bethlehem, in the Land of JUDA, art not the least among the PRINCES of Juda: for out of thee shall come a Governor, that shall rule my PEOPLE ISRAEL." †

§ VIII.

7 Then Herod, when he had privily called the WISE-MEN, enquired of them diligently, what TIME the STAR APPEARED.

8 And he sent them to Bethlehem, and said, Go and search diligently for the YOUNG-CHILD; and when ye have found him, bring me Word again, that I may come and worship him also.

9 * When they had heard the KING, THEY departed; and, lo,

* EMPHATIC TEXT.—2. the KING of the JEWS that is BORN? when they had heard the KING, departed.

9. And THEY,

† VATICAN MANUSCRIPT.—18. the CHRIST Jesus. 22. Lord. 23. God. 25. a Son. 3. the KING Herod. See 18.

23. Isaiah vii. 14. † 8. Mic. v. 2.

the STAR, which they saw in the EAST, went before them, till it came and stood over where the YOUNG-CHILD was.

10 When they saw the STAR, they rejoiced with exceeding great Joy.

11 And when they were come into the HOUSE, they saw the YOUNG-CHILD with Mary his MOTHER, and fell down and worshipped him: and when they had opened their TREASURES, they presented unto him Gifts; Gold, and Frankincense and Myrrh.

12 And being warned of God in a Dream that they should not return to Herod, they departed into their *own* COUNTRY Another Way.

§ IX.

13 And when they were † departed, behold, the Angel of the Lord † appeareth to JOSEPH in a Dream, saying, Arise and take the YOUNG-CHILD and his MOTHER, and flee into Egypt, and be thou there until I bring thee Word: for Herod will seek the YOUNG-CHILD to DESTROY him.

14 * When he arose, HE took the YOUNG-CHILD and his MOTHER by night, and departed into Egypt:

15 And was there until the Death of Herod: that IT might be fulfilled which was SPOKEN of the † LORD by the PROPHET, saying, "Out of Egypt have I called my SON." †

§ X.

16 Then Herod, when he saw That he was mocked of the

WISE-MEN, was exceeding wroth, and sent forth, and slew All * the CHILDREN that were in Bethlehem, and in All the COASTS thereof, from Two-years old and under, according to the TIME which he had diligently enquired of the WISE-MEN.

17 Then was fulfilled THAT which was SPOKEN by Jeremy the PROPHET, saying,

18 "In Rama was there a Voice heard, [Lamentation, and] Weeping, and great Mourning, Rachel weeping for her CHILDREN, and would not be comforted, Because they are not." †

§ XI.

19 But when HEROD was dead, behold, an Angel of the Lord appeareth in a Dream to JOSEPH in Egypt,

20 Saying, Arise, and take the YOUNG-CHILD and his MOTHER, and go into the Land of Israel: for THEY are dead which SOUGHT the YOUNG-CHILD'S LIFE.

21 * And HE arose, and took the YOUNG-CHILD and his MOTHER, and † came into the Land of Israel.

22 But when he heard That Archelaus did reign in JUDÆA, in the room of his FATHER Herod he was afraid to go thither: notwithstanding, being warned of God in a Dream, he turned aside into the PARTS of GALILEE:

23 And he came and dwelt in a City called Nazareth: that IT might be fulfilled which was SPOKEN by the PROPHETS, "He shall be called a Nazarene." †

* EMPHATIC TEXT.—14 and 21. And HE, when he arose, took. 16. THOSE CHILDREN.

† VATICAN MANUSCRIPT.—13. departed into their *own* COUNTRY. 13. appeared. 15. Lord. 21. uttered into. See 18.

‡ 15. How xi. 1. † 18. Jer. xxxi. 15. † 23. Jud. xiii. 5; 1 Sam. i. 11.

CHAPTER III.

§ XII.

1 In those DAYS came John the BAPTIST, preaching in the WILDERNESS of JUDÆA,

2 [And] saying, Repent ye: for the KINGDOM of HEAVEN is at Hand.

3 For this is HE that was SPOKEN OF by *the PROPHET Esaias, saying, "The Voice of one crying in the WILDERNESS, Prepare ye the WAY of the Lord, make his PATHS straight." †

§ XIII.

4 And the Same JOHN had his RAIMENT of Camel's Hair, and a leathern Girdle about his LOINS; and his MEAT was Locusts and wild Honey.

5 Then went out to him Jerusalem, and All JUDÆA, and All the REGION round about JORDAN.

6 And were baptized of him in †JORDAN, confessing their SINS.

(§ XIV.)

7 But when he saw many of the PHARISEES and Sadducees come to †his BAPTISM, he said unto them, O Generation of Vipers, who hath warned you to flee from the WRATH to COME?

8 Bring forth therefore †Fruits meet for REPENTANCE:

9 And think not to say within yourselves, We have ABRAHAM to our Father: for I say unto you That GOD is able of these STONES to raise up Children unto ABRAHAM.

10 And now [also] the AX is laid unto the ROOT of the TREES:

therefore Every Tree which bringeth not forth good Fruit is hewn down, and cast into the Fire.

11 I indeed baptize you with Water unto Repentance: but HE that COMETH after me is mightier than I, Whose SHOES I am not worthy to bear: he shall baptize you with the holy Ghost and with Fire.

12 Whose FAN is in his HAND, and he will thoroughly purge his FLOOR, and gather his WHEAT into †the GARNER; but he will burn up the CHAFF with unquenchable Fire.

(§ XV.)

13 Then cometh JESUS from GALILEE to JORDAN unto JOHN, to be BAPTIZED of him.

14 But †JOHN forbade him, saying, I have Need to be baptized of thee, and comest thou to me?

15 And JESUS answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil All Righteousness. Then he suffered him.

16 And JESUS, when he was baptized, went up straightway out of the WATER: and, lo, the HEAVENS were opened [unto him,] and he saw †the SPIRIT of GOD descending like a Dove, [and] lighting upon him:

17 And lo, a Voice from HEAVEN, saying, This is my BELOVED SON, in whom I am well pleased.

CHAPTER IV.

§ XVI.

1 Then was JESUS led up of

* EMPHATIC TEXT.—3. Esaias the PROPHET.

† VATICAN MANUSCRIPT.—6. the River JORDAN. 7. the BAPTISM. 8. Fruit. 12. his GARNER. 14. HE forbade. 16. the Spirit of God. See 2, 10, 16 (twice).

‡ 3. Isaiah xl. 3.

the SPIRIT into the WILDERNESS to be tempted of the DEVIL.

2 And when he had fasted forty Days and forty Nights, he was afterward an hungred.

3 And † when the TEMPTER came to him, he said, If thou be the Son of GOD, command that these STONES be made Bread.

4 But HE answered and said, It is written, † "Man shall not live by Bread alone, but by Every Word that proceedeth out of the Mouth of God." †

§ XVII.

5 Then the DEVIL taketh him up into the HOLY City, and setteth him on a PINNACLE of the TEMPLE,

6 And saith unto him, If thou be the Son of GOD, cast thyself down: for it is written, "He shall give his ANGELS charge concerning thee: and in *their* Hands they shall bear thee up, lest at any time thou dash thy FOOT against a Stone." †

7 JESUS said unto him, It is written again, "Thou shalt not tempt the Lord thy GOD." †

§ XVIII.

8 Again, the DEVIL taketh him up into an exceeding high Mountain, and sheweth him All the KINGDOMS of the WORLD, and the GLORY of them;

9 And † saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith JESUS unto him, Get thee hence, Satan: for it is

written, "Thou shalt worship the Lord thy GOD, and him only shalt thou serve." †

11 Then the DEVIL leaveth him, and, behold, Angels came and ministered unto him.

§ XIX.

12 Now when JESUS had heard That John was cast into prison, he departed into GALILEE;

13 And leaving NAZARETH, he came and dwelt in * Capernaum, which is upon the sea-coast, in the Borders of Zabulon and Nephthalim:

14 That IT might be fulfilled which was SPOKEN by Esaias the PROPHET, saying,

15 "The Land of Zabulon, and the Land of Nephthalim, *by* the Way of the Sea, beyond JORDAN, Galilee of the GENTILES;

16 * The PEOPLE which SAT in Darkness saw great Light; and to THEM which SAT in the Region and Shadow of Death, Light is sprung up." †

17 From that time JESUS began to preach, and say, Repent: for the KINGDOM of HEAVEN is at hand.

§ XX.

18 And † JESUS, walking by the SEA of GALILEE, saw Two Brethren, * Simon CALLED Peter, and Andrew his BROTHER, casting a Net into the SEA: for they were Fishers.

19 And he saith unto them, Follow me, and I will make you Fishers of Men.

* EMPHATIC TEXT.—13. THAT Capernaum which. 16. THAT PEOPLE. 18. THAT Simon who is CALLED.

† VATICAN MANUSCRIPT.—3. the TEMPTER came, and said unto him. 4. MAN. (α) 2. said. 12. he had heard. 18. when he was walking by the SEA of GALILEE he saw.

‡ 4. Deut. viii. 3. † 6. Psa. xci. 11, 12. † 7. Deut. vi. 16. † 10. vi. 13. † 16. Isaiah ix. 1, 2.

20 And **THEY** straightway left *their* **NETS**, and followed him.

21 And going on from thence, he saw Other Two Brethren, * James *the son* of ZEBEDEE, and John his BROTHER, in a SHIP with Zebedee their FATHER, mending their **NETS**; and he called them.

22 And **THEY** immediately left the SHIP and their FATHER, and followed him.

§ XXI.

23 And † JESUS went about All GALILEE, teaching in their SYNAGOGUES, and preaching the GOSPEL of the KINGDOM, and healing All manner of Sickness and All manner of Disease among the PEOPLE.

§ XXII.

24 And his FAME went throughout All SYRIA: and they brought unto him All SICK people that were taken with Divers Diseases and Torments, [and] those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great Multitudes of people from GALILEE, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond JORDAN.

CHAPTER V.

§ XXIII.

1 And seeing the MULTITUDES, he went up into a MOUNTAIN: and when he was set, his DISCIPLES † came [unto him]:

2 And he opened his MOUTH, and taught them, saying,

3 Blessed *are* the POOR in SPIRIT: For their's is the KINGDOM of HEAVEN.

4 Blessed *are* **THEY** that MOURN: For *they* shall be comforted.

5 Blessed *are* the MEEK: For *they* shall inherit the EARTH.

6 Blessed *are* **THEY** which do HUNGER and thirst after RIGHTEOUSNESS: For *they* shall be filled.

7 Blessed *are* the MERCIFUL: For *they* shall obtain mercy.

§ XXIV.

8 Blessed *are* the PURE in HEART: For *they* shall see GOD.

9 Blessed *are* the PEACE-MAKERS: For *they* shall be called the Children of God.

10 Blessed *are* **THEY** which are PERSECUTED for Righteousness' sake: For their's is the KINGDOM of HEAVEN.

11 Blessed *are* ye, when *men* shall revile you, and persecute you, and shall say All manner of Evil against you falsely, for my sake.

12 Rejoice and be exceeding glad: For great *is* your REWARD in HEAVEN: for so persecuted they * the PROPHETS which were before you.

13 *We* are the SALT of the EARTH: but if the SALT have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of MEN.

§ XXV.

14 *We* are the LIGHT of the WORLD. A City that is set on an Hill cannot be hid.

15 Neither do men light a Candle, and put it under a BUSHEL, but on a CANDLESTICK; and it

* EMPHATIC TEXT.—21. THAT James who is *the son*. 12. THOSE PROPHETS.

† VATICAN MANUSCRIPT.—23. he went about throughout All GALILEE. 1. came up. See 24, 1.

giveth light unto ALL that are in the HOUSE.

16 Let your LIGHT so shine before MEN, that they may see your GOOD Works, and glorify* your FATHER which is in HEAVEN.

§ XXVI.

17 Think not That I am come to destroy the LAW, or the PROPHETS: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till HEAVEN and EARTH pass, one Jot or One Tittle shall in no wise pass from the LAW till all be fulfilled.

19 Whosoever therefore shall break one of these LEAST COMMANDMENTS, and shall teach MEN so, he shall be called the least in the KINGDOM of HEAVEN: but whosoever shall do and teach *them*, the same shall be called great in the KINGDOM of HEAVEN.

20 For I say unto you, That except your RIGHTEOUSNESS shall exceed the *righteousness* of the SCRIBES and Pharisees, ye shall in no case enter into the KINGDOM of HEAVEN.

§ XXVII.

21 Ye have heard That it was said by THEM of OLD time, "Thou shalt not kill"; † and whosoever shall kill shall be in danger of the JUDGMENT:

22 But I say unto you, That WHOSOEVER is ANGRY with his BROTHER [without a cause] shall be in danger of the JUDGMENT: and whosoever shall say to his BROTHER, Raca, shall be in danger of the COUNCIL: but

whosoever shall say, *Thou Fool*, shall be in danger of HELL FIRE.

23 Therefore if thou bring thy GIFT to the ALTAR, and there rememberest That thy BROTHER hath ought against thee;

24 Leave there thy GIFT before the ALTAR, and go thy way; first be reconciled to thy BROTHER, and then come and offer thy GIFT.

25 Agree with thine ADVERSARY quickly, whiles thou art in the WAY with him; lest at any time the ADVERSARY deliver thee to the JUDGE, and the JUDGE [deliver thee] to the OFFICER, and thou be cast into Prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the UTTERMOST Farthing.

§ XXVIII.

27 Ye have heard That it was said [by THEM of OLD time], "Thou shalt not commit adultery." ‡

28 But I say unto you, That WHOSOEVER LOOKETH on a Woman to LUST after her hath committed adultery with her already in his HEART.

29 And if thy RIGHT EYE offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy MEMBERS should perish, and not *that* thy Whole BODY should be cast into Hell.

30 And if thy RIGHT Hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy MEMBERS should

* EMPHATIC TEXT.—16. THAT FATHER of yours which is.

† VATICAN MANUSCRIPT. See 22, 25, 27.

‡ 21. Exod xx. 13. † 27. xx. 14.

perish, and not *that* thy Whole BODY should †be cast into Hell.

§ XXIX.

31 It hath been said, "Whosoever shall put away his WIFE, let him give her a Writing-of-divorcement:"†

32 But I say unto you, That †whosoever shall put away his WIFE, saving for the Cause of Fornication, causeth her to commit adultery: and †whosoever shall marry her that is divorced committeth adultery.

§ XXX.

33 Again, ye have heard That it hath been said by THEM of OLD time, "Thou shalt not forswear thyself, but shalt perform unto the LORD thine OATHS:"†

34 But I say unto you, Swear not at all; neither by HEAVEN; For it is GOD's Throne:

35 Nor by the EARTH; For it is his FOOTSTOOL: neither by Jerusalem; For it is the City of the GREAT King.

36 Neither shalt thou swear by thy HEAD, Because thou canst not make One Hair white or black.

37 But let your COMMUNICATION be, Yea, yea; Nay, nay: for whatsoever is MORE than these cometh of EVIL.

§ XXXI.

38 Ye have heard That it hath been said, "An Eye for an Eye, and a Tooth for a Tooth:"†

39 But I say unto you, That ye resist not EVIL: but whosoever

shall smite thee on thy RIGHT Cheek, turn to him the OTHER also.

40 And if ANY man WILL sue thee at the law, and take away thy COAT, let him have *thy* CLOKE also.

41 And whosoever shall compel thee to go a Mile, go with him twain.

42 Give to HIM that ASKETH thee, and from HIM that WOULD borrow of thee turn not thou away.

§ XXXII.

43 Ye have heard That it hath been said, "Thou shalt love thy NEIGHBOUR, and hate thine ENEMY."†

44 But I say unto you, Love your ENEMIES, [bless THEM that CURSE you, do good to THEM that HATE you,] and pray for THEM which †DESPITEFULLY-USE you, and persecute you;

45 That ye may be the Children of *your FATHER which is in HEAVEN: For he maketh his SUN to rise on the Evil and on the Good, and sendeth rain on the Just and on the Unjust.

46 For if ye love THEM which LOVE you, What Reward have ye? do not even the PUBLICANS the SAME?

47 And if ye salute your BRETHREN only, what do ye more *than others*? do not even the †PUBLICANS so?

48 Be ye therefore perfect, even as *†your FATHER which is in HEAVEN is perfect.

* EMPHATIC TEXT.—43, and 48. THAT FATHER of yours which is.

† VATICAN MANUSCRIPT.—30. go away. 32. EVERY-ONE that PUTTETH-AWAY. 32. HE that MARRIETH. 44. PERSECUTE YOU. 47. REATHENS the SAME. 48. your HEAVENLY FATHER is perfect. See 44.

† 31. Deut. xxiv. 1. † 33. Num. xxx. 2. † 38. Exod. xxi. 24. † 43. Lev. xix. 18; Deut. xxiii. 6.

CHAPTER VI.

§ XXXIII.

1 Take heed that ye do not your †ALMS before MEN, to be SEEN of them: otherwise ye have no Reward of * your FATHER which is in HEAVEN.

2 Therefore when thou doest *thine* ALMS, do not sound a trumpet before thee, as the HYPOCRITES do in the SYNAGOGUES and in the STREETS, that they may have glory of MEN. Verily I say unto you, They have their REWARD.

3 But when thou doest ALMS, let not thy LEFT hand know what thy RIGHT hand doeth:

4 That Thine ALMS may be in SECRET: and * thy FATHER which SEETH in SECRET [himself] shall reward thee [OPENLY.]

§ XXXIV.

5 And when †thou prayest, thou shalt not be as the HYPOCRITES are: For they love to pray standing in the SYNAGOGUES and in the CORNERS of the STREETS, that they may be seen of MEN. Verily I say unto you, They have their REWARD.

6 But *thou*, when thou prayest, enter into thy CLOSET, and when thou hast shut thy DOOR, pray to * thy FATHER which is in SECRET: and * thy FATHER which SEETH in SECRET shall reward thee [OPENLY.]

7 But when ye pray, use not vain repetitions, as the †HEATHEN

do: For they think that they shall be heard for their MUCH-SPEAKING.

8 Be not ye therefore like unto them: for †your FATHER knoweth what things ye have Need of, before ye ASK him.

9 After this manner therefore pray ye: Our Father, * which art in HEAVEN, Hallowed be thy NAME.

10 Thy KINGDOM come. Thy WILL be done in EARTH, as *it is* in Heaven.

11 Give us This-day our DAILY BREAD.

12 And forgive us our DEBTS, as †we forgive our DEBTORS.

13 And lead us not into Temptation, but deliver us from EVIL: [For thine is the KINGDOM, and the POWER, and the GLORY for EVER. Amen.]

14 For if ye forgive MEN their TRESPASSES, your HEAVENLY FATHER will also forgive you:

15 But if ye forgive not MEN their TRESPASSES, neither will your FATHER forgive your TRESPASSES.

§ XXXV.

16 Moreover when ye fast, be not, as the HYPOCRITES, of a sad countenance: for they disfigure their FACES, that they may appear unto MEN to fast. Verily I say unto you, They have their REWARD.

17 But *thou*, when thou fastest, anoint Thine HEAD, and wash thy FACE;

* EMPHATIC TEXT.—1. THAT FATHER of yours which is. 4. THAT FATHER of thine which SEETH. 6. THAT FATHER of thine which is. 6. THAT FATHER of thine which SEETH. 9. THOU which art.

† VATICAN MANUSCRIPT.—RIGHTHOUSNESS. 5. ye pray, ye shall not be. 7. HYPOCRITES. 8. GOD your FATHER. 12. we have forgiven. See 4 (twice), 6, 13.

18 That thou appear not unto MEN to fast, but unto *thy FATHER which is in SECRET: and * thy FATHER which SEETH in SECRET, shall reward thee [OPENLY.]

§ XXXVI.

19 Lay not up for yourselves Treasures upon EARTH, where Moth and Rust doth corrupt, and where Thieves break through and steal:

20 But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal:

21 For where † your TREASURE is, there will † your HEART be also.

§ XXXVII.

22 The LIGHT of the BODY is † the EYE: if therefore thine EYE be single, thy Whole BODY shall be full of light.

23 But if thine EYE be evil, thy Whole BODY shall be full of darkness. If therefore * the LIGHT that is in thee be Darkness, how great is *that* DARKNESS!

§ XXXVIII.

24 No man can serve Two Masters: for either he will hate the ONE, and love the OTHER; or else he will hold to the One, and despise the OTHER. Ye cannot serve God and Mammon.

25 Therefore I say unto you, Take no thought for your LIFE, what ye shall eat, or what ye shall drink; nor yet for your BODY,

what ye shall put on. Is not the LIFE more than MEAT, and the BODY than RAIMENT?

26 Behold the FOWLS of the AIR: For they sow not, neither do they reap, nor gather into Barns; yet your HEAVENLY FATHER feedeth them. Are not ye much better than they?

27 Which of you by taking thought can add one Cubit unto his STATURE?

28 And why take ye thought for Raiment? Consider the LILIES of the FIELD, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in All his GLORY was not arrayed like one of these.

30 Wherefore, if GOD so clothe the GRASS of the FIELD, which To-day is, and To-morrow is cast into the Oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

32 (For after all these things do the GENTILES seek:) for your HEAVENLY FATHER knoweth That ye have need of all these things.

33 But seek ye first † the KINGDOM of GOD, and his RIGHTEOUSNESS; and all these things shall be added unto you.

34 Take therefore no thought for the MORROW: for the MORROW

* EMPHATIC TEXT.—18. THAT FATHER of thing which is. 18. THAT FATHER of thing which SEETH. 23. THAT LIGHT.

† VATICAN MANUSCRIPT.—21. thy TREASURE. 21. thy HEART. 22. thine EYE. 33. his RIGHTEOUSNESS and KINGDOM. See 18, 34.

shall take thought for [the THINGS of] itself. Sufficient unto the DAY is the EVIL thereof.

CHAPTER VII.

§ XXXIX.

1 Judge not, that ye be not judged.

2 For with What Judgment ye judge, ye shall be judged: and with What Measure ye mete, it shall be measured to you again.

3 And why beholdest thou *the MOTE that is in thy BROTHER'S EYE, but considerest not the BEAM that is in THINE-OWN Eye?

4 Or how wilt thou say to thy BROTHER, Let me pull out the MOTE out of thine EYE; and, behold, a BEAM is in thine-OWN EYE?

5 Thus Hypocrite, first cast out the BEAM out of thine-OWN EYE; and then shalt thou see clearly to cast out the MOTE out of thy BROTHER'S EYE.

§ XL.

6 Give not THAT which is HOLY unto the DOGS, neither cast ye your PEARLS before SWINE, lest they trample them under their FEET, and turn again and rend you.

§ XLI.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For EVERY-ONE that ASKETH receiveth; and HE that SEEKETH findeth; and to HIM that KNOCKETH it † shall be opened.

9 Or What Man [is there] of you, whom if his SON ask Bread, will [he] give him a Stone?

10 Or if he ask a Fish, will [he] give him a Serpent?

11 If ye then, being evil, know how to give good Gifts unto your CHILDREN, how much more shall * your FATHER which is in HEAVEN give Good things to THEM that ASK him?

12 Therefore all things whatsoever ye would that MEN should do to you, do ye even so to them: for this is the LAW and the PROPHETS.

§ XLII.

13 Enter ye in at the STRAIT Gate: For wide is the GATE, and broad is *the WAY, that LEADETH to DESTRUCTION, and MANY there be which GO-IN thereat:

14 Because strait is the GATE, and narrow is *the WAY, which LEADETH unto LIFE, and FEW there be that FIND it.

§ XLIII.

15 Beware of FALSE-PROPHETS, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves.

16 Ye shall know them by their FRUITS. Do men gather Grapes of Thorns, or Figs of Thistles?

17 Even so Every good Tree bringeth forth good Fruit; but a CORRUPT Tree bringeth forth evil Fruit.

18 A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.

19 Every Tree that bringeth not forth good Fruit is hewn down, and cast into the Fire.

20 Wherefore by their FRUITS ye shall know them.

* EMPHATIC TEXT.—3. THAT MOTE that is.
13. THAT WAY which. 14. THAT WAY which.

† VATICAN MANUSCRIPT.—8. is opened. See 9 (twice), 10.

11. THAT FATHER of yours which is.

§ XLIV.

21 Not EVERY-ONE that SAITH unto me, Lord, Lord, shall enter into the KINGDOM of HEAVEN; but HE that DOETH the WILL of * my FATHER which is in † Heaven.

22 Many will say to me in That DAY, Lord, Lord, have we not prophesied in THY Name? and in THY Name have cast out Devils? and in THY Name done many Wonderful-works?

23 And then will I profess unto them, I never knew you: depart from me, YE that WORK INIQUITY.

§ XLV.

24 Therefore whosoever heareth these SAYINGS of Mine, and doeth them, †I will liken him unto a wise Man, which built †his HOUSE upon a ROCK:

25 And the RAIN descended, and the FLOODS came, and the WINDS blew, and beat upon that HOUSE; and it fell not: for it was founded upon a ROCK.

§ XLVI.

26 And EVERY-ONE that HEARETH these SAYINGS of Mine, and doeth them not, shall be likened unto a foolish Man, which built †his HOUSE upon the SAND:

27 And the RAIN descended, and the FLOODS came, and the WINDS blew, and beat upon that HOUSE; and it fell: and great was the FALL of it.

§ XLVII.

28 And it came to pass, when JESUS had ended these SAYINGS, the PEOPLE were astonished at his DOCTRINE:

29 For he taught them as *one* having Authority, and not as † the SCRIBES.

CHAPTER VIII.

§ XLVIII.

1 When he was come down from the MOUNTAIN, great Multitudes followed him.

2 And, behold, there came a Leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And †JESUS put forth *his* HAND, and touched him, saying, I will; be thou clean. And immediately His LEPROSY was cleansed.

4 And JESUS saith unto him, See thou tell no man; but go thy way, shew thyself to the PRIEST, and offer the GIFT that Moses commanded, for a Testimony unto them.

§ XLIX.

5 And when †JESUS was entered into Capernaum, there came unto him a Centurion, beseeching him,

6 And saying, Lord, my SERVANT lieth at HOME sick of the palsy, grievously tormented.

7 † And JESUS saith unto him, I will come and heal him.

8 † The CENTURION answered and said, Lord, I am not worthy that thou shouldest come under My ROOF: but speak † the Word only, and my SERVANT shall be healed.

9 For I am a Man † under Authority, having Soldiers under me: and I say to this *man*, Go,

* EMPHATIC TEXT.—21. THAT FATHER of mine which is.

† VATICAN MANUSCRIPT.—21. HEAVEN. 24. he shall be likened. 24. HIS House. (a). 26. HIS House. (a). 29. their SCRIBES. 3. he put forth. 5 he was 7. He saith. 8. And the CENTURION. 8. by a Word. 9. appointed under.

and he goeth; and to another, Come, and he cometh; and to my SERVANT, Do this, and he doeth it.

10 When JESUS heard it, he marvelled, and said to THEM that FOLLOWED, Verily I say unto you, I have not found So-great Faith, †no, not in ISRAEL.

11 And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the KINGDOM of HEAVEN.

12 But the CHILDREN of the KINGDOM shall be cast out into OUTER DARKNESS: there shall be WEEPING and GNASHING of TEETH.

13 And JESUS said unto the CENTURION, Go thy way; [and] as thou hast believed, so be it done unto thee. And †his SERVANT was healed in the selfsame HOUR.

§ L.

14 And when JESUS was come into Peter's HOUSE, he saw his WIFE'S-MOTHER laid, and sick of a fever.

15 And he touched her HAND, and the FEVER left her: and she arose, and ministered unto †them.

16 When the Even was come, they brought unto him many that were possessed with devils: and he cast out the SPIRITS with his Word, and healed ALL that were SICK:

17 That IT might be fulfilled which was SPOKEN by Esaias the PROPHET, saying, "Himself took our INFIRMITIES, and bare our SICKNESSES." †

§ LI.

18 Now when JESUS saw †Great

Multitudes about him, he gave commandment to depart unto the OTHER-SIDE.

19 And a Certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And JESUS saith unto him, The FOXES have Holes, and the BIRDS of the AIR have nests; but the SON of MAN hath not where to lay his HEAD.

21 And another of †his DISCIPLES said unto him, Lord, suffer me first to go and bury my FATHER.

22 But JESUS †said unto him, Follow me; and let the DEAD bury THEIR Dead.

§ LII.

23 And when he was entered into †a SHIP, his DISCIPLES followed him.

24 And, behold, there arose a great Tempest in the SEA, inso-much that the SHIP was covered with the WAVES: but he was asleep.

25 And †his DISCIPLES came to him, and awoke him, saying, Lord, save [us]: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the WINDS and the SEA; and there was a great Calm.

27 But the MEN marvelled, saying, What manner of man is this, that even the WINDS and the SEA obey him!

§ LIII.

28 And when he was come to the OTHER-SIDE into the COUNTRY of the †GERGASENES, there

† VATICAN MANUSCRIPT.—10. among any in. 13. the SERVANT. 15. him. 18. a Multitude. 21. the DISCIPLES. 22. saith. 23. a Ship. 25. they came. 28. GADARENES. See 13, 25.

† 17. Isaiah liii. 4.

met him two possessed with devils, coming out of the TOMBS, exceeding fierce, so that no man might pass by that WAY.

29 And, behold, they cried out, saying, What have we to do with thee, [Jesus,] thou Son of GOD? art thou come hither to torment us before the Time?

30 And there was a good way off from them an Herd of many Swine feeding.

31 So the DEVILS besought him, saying, If thou cast us out, †suffer us to go away into the HERD of SWINE.

32 And he said unto them, Go. And *when they were come out, they went into the [HERD of] SWINE: and, behold, the Whole HERD [of SWINE] ran violently down a STEEP-PLACE into the SEA, and perished in the WATERS.

33 And THEY that KEPT them fled, and went their ways into the CITY, and told every thing, and WHAT *was befallen* to the POSSESSED-OF-THE-DEVILS.

34 And, behold, the Whole CITY came out to meet JESUS: and when they saw him, they besought *him* that he would depart out of their COASTS.

CHAPTER IX.

§ LIV.

I And he entered into † a SHIP, and passed over, and came into his OWN City.

2 And, behold, they brought to him a man sick of the palsy, lying on a Bed: and JESUS seeing their FAITH said unto the SICK-

OF-THE-PALSY; Son, be of good cheer; † thy SINS be forgiven [thee].

3 And, behold, certain of the SCRIBES said within themselves, This *man* blasphemeth.

4 And JESUS knowing their THOUGHTS said, Wherefore think † *ye* evil in your HEARTS?

5 For whether is easier, to say, † *Thy* SINS be forgiven [thee]; or to say, Arise, and walk?

6 But that ye may know That the SON of MAN hath Power on EARTH to forgive Sins (then saith he to the SICK-OF-THE-PALSY), Arise, take up Thy BED, and go unto thine HOUSE.

7 And he arose, and departed to his HOUSE.

8 But when the MULTITUDES saw *it*, they † marvelled, and glorified *GOD, which had GIVEN such Power unto MEN.

§ LV.

9 And as JESUS passed forth from thence, he saw a Man, named Matthew, sitting at the RECEIPT-OF-CUSTOM: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as JESUS sat at meat in the HOUSE, behold, Many Publicans and Sinners came and sat down with him and his DISCIPLES.

11 And when the PHARISEES saw *it*, they said unto his DISCIPLES, Why eateth your MASTER with PUBLICANS and Sinners?

12 But when † JESUS heard *that*, he said [unto them], THEY that be WHOLE need not a Physician, but THEY that are SICK.

* EMPHATIC TEXT.—32. THEY, when they were come out, went. 8. THAT God which.

† VATICAN MANUSCRIPT.—31. send us away. 1. a Ship. 2 and 5. Thy SINS. 4. ye 8. feared. 12. HE heard. See 29, 32 (twice), 2, 5, 12.

13 But go ye and learn what *that* meaneth, "I will have Mercy, and not Sacrifice":† for I am not come to call the Righteous, but Sinners [to Repentance].

§ LVI.

14 Then came to him the DISCIPLES of John, saying, Why do we and the PHARISEES fast [oft], but thy DISCIPLES fast not?

15 And JESUS said unto them, Can the CHILDREN of the BRIDE-CHAMBER mourn, as long as the BRIDEGROOM is with them? but the Days will come, when the BRIDEGROOM shall be taken from them, and then shall they fast.

16 No man putteth a Piece of new Cloth unto an old Garment, for THAT which is PUT-IN to fill it up taketh from the GARMENT, and the Rent is made worse.

17 Neither do men put new Wine into old Bottles: else the BOTTLES break, and the WINE runneth out, and the BOTTLES perish: but they put new Wine into new Bottles, and both are preserved.

§ LVII.

18 While he spake these things unto them, behold, there came a certain Ruler, and worshipped him, saying, My DAUGHTER is even now dead: but come and lay thy HAND upon her, and she shall live.

19 And JESUS arose, and followed him, and *so did* his DISCIPLES.

20 And, behold, a Woman, which was diseased with an issue of blood Twelve Years, came behind him, and touched the HEM of his GARMENT:

21 For she said within herself, If I may but touch his GARMENT, I shall be whole.

22 But JESUS turned [him about], and when he saw her, he said, Daughter, be of good comfort; thy FAITH hath made thee whole. And the WOMAN was made whole from that HOUR.

23 And when JESUS came into the RULER'S HOUSE, and saw the MINSTRELS and the PEOPLE making a noise,

24 He said [unto them], Give place: for the MAID is not dead, but sleepeth. And they laughed him to scorn.

25 But when the PEOPLE were put forth, he went in, and took her by the HAND, and the MAID arose.

26 And the FAME hereof went abroad into All that LAND.

§ LVIII.

27 And when JESUS departed thence, Two Blind men followed [him], crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the HOUSE, the BLIND men came to him: and JESUS saith unto them, Believe ye That I am able to do this? They said unto him—Yea, Lord.

29 Then touched he their EYES, saying, According to your FAITH be it unto you.

30 And Their EYES were opened; and JESUS straitly charged them, saying, See *that* no man know it.

31 But THEY, when they were departed, spread abroad his fame in All that COUNTRY.

32 As they went out, behold, they brought to him a Dumb † Man possessed with a devil.

33 And when the DEVIL was cast out, the DUMB spake: and the

† VATICAN MANUSCRIPT—32. man. See 13, 14, 22, 24, 27.

‡ 13. Hosea vi. 6.

MULTITUDES marvelled, saying, It was never so seen in ISRAEL.

34 But the PHARISEES said, He casteth out DEVILS through the PRINCE of the DEVILS.

§ LIX.

35 And JESUS went about all the CITIES and VILLAGES, teaching in their SYNAGOGUES, and preaching the GOSPEL of the KINGDOM, and healing Every Sickness and Every Disease [among the PEOPLE].

§ LX.

36 But when he saw the MULTITUDES, he was moved with compassion on them, Because they fainted, and were scattered abroad, as Sheep having no Shepherd.

37 Then saith he unto his DISCIPLES, The HARVEST truly is plenteous, but the LABOURERS are few;

38 Pray ye therefore the LORD of the HARVEST, that he will send forth Labourers into his HARVEST.

CHAPTER X.

1 And when he had called unto *him* his TWELVE Disciples, he gave them Power *against* unclean Spirits, to cast them out, and to heal All manner of Sickness and All manner of Disease.

§ LXI.

2 Now the NAMES of the TWELVE Apostles are these; The first *Simon, who is CALLED Peter, and Andrew his BROTHER; *James *the son* of ZEBEDEE, and John his BROTHER;

3 Philip, and Bartholomew; Thomas, and Matthew the PUBLICAN; *James *the son* of ALPHÆUS, and

*[Lebbæus, whose surname was] Thaddæus;

4 Simon the Canaanite, and *Judas Iscariot, who also BETRAYED him.

§ LXII.

5 These TWELVE JESUS sent forth, and commanded them, saying, Go not into the Way of the Gentiles, and into *any* City of the Samaritans enter ye not:

6 But go rather to the LOST SHEEP of the House of Israel.

7 And as ye go, preach, saying, The KINGDOM of HEAVEN is at hand.

8 Heal the Sick, †cleanse the Lepers, raise the Dead, cast out Devils: freely ye have received, freely give.

§ LXIII.

9 Provide neither Gold, nor Silver, nor Brass in your PURSES,

10 Nor Scrip for *your* Journey, neither Two Coats, neither Shoes, nor yet Staves: for the WORKMAN if worthy of his MEAT.

11 And into Whatsoever City or Town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an HOUSE, salute it.

13 And if the HOUSE be worthy, let your PEACE come upon it: but if it be not worthy, let your PEACE return † to you.

14 And whosoever shall not receive you, nor hear your WORDS, when ye depart out of that HOUSE or CITY, shake off the DUST of your FEET.

15 Verily I say unto you, It shall be more tolerable for the Land

* EMPHATIC TEXT.—2. THAT Simon who. 2. THAT James who is *the son*. 3. THAT James who is *the son*. 3. THAT Lebbæus who was SURNAMED. 4. THAT Judas Iscariot who.

† VATICAN MANUSCRIPT.—8. raise the Dead, cleanse the Lepers. 13. upon you. See 35, 3.

of Sodom and Gomorrha in the Day of Judgment, than for that CITY.

16 Behold, **I** send you forth as Sheep **†** in the Midst of Wolves: be ye therefore wise as SERPENTS, and harmless as DOVES.

§ LXIV.

17 But beware of MEN: for they will deliver you up to the Councils, and they will scourge you in their SYNAGOGUES;

18 And ye shall be brought before Governors and Kings for my sake, for a Testimony against them and the GENTILES.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in That same HOUR what ye shall speak.

20 For it is not **ye** that SPEAK, but the SPIRIT of your FATHER *which SPEAKETH in you.

21 And the Brother shall deliver up the Brother to Death, and the Father the Child: and the Children shall rise up against *their* Parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my NAME'S sake: but HE that ENDURETH to the End shall be saved.

§ LXV.

23 But when they persecute you in this CITY, flee ye into ANOTHER: for verily I say unto you, Ye shall not have gone over the CITIES of **†** ISRAEL, till the SON of MAN be come.

24 The Disciple is not above *his*

MASTER, nor the Servant above his LORD.

25 It is enough for the DISCIPLE that he be as his MASTER, and the SERVANT as his LORD. If they have called the MASTER-OF-THE-HOUSE Beelzebub, how much more *shall they call THEM* of his HOUSEHOLD?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in DARKNESS, *that* speak ye in LIGHT: and what ye hear in the EAR, *that* preach ye upon the HOUSE-TOPS.

28 And fear not THEM which KILL the BODY, but are not able to kill the SOUL: but rather fear HIM which is ABLE to destroy both Soul and Body in Hell.

29 Are not Two Sparrows sold for a Farthing? and one of them shall not fall on the GROUND without your FATHER.

30 But the very HAIRS of Your HEAD are all numbered.

31 Fear ye not therefore, **ye** are of more value than Many Sparrows.

§ LXVI.

32 Whosoever therefore shall confess me before MEN, him will **I** confess also before *my FATHER which is in **†** Heaven.

33 But whosoever shall deny me before MEN, him will **I** also deny before *my FATHER which is in **†** Heaven.

§ LXVII.

34 Think not That I am come to

* EMPHATIC TEXT.—20. IS THAT WHICH SPEAKETH in you. mine which is. 33. THAT FATHER of mine which is.

32. THAT FATHER of

† VATICAN MANUSCRIPT.—16. into.

23. Israel.

32. HEAVEN. a.

33. HEAVEN.

send Peace on EARTH: I came not to send Peace, but a Sword.

35 For I am come to set a Man at variance against his FATHER, and the Daughter against her MOTHER, and the Daughter-in-law against her MOTHER-IN-LAW.

36 And a MAN'S Foes *shall be* THEY of his own HOUSEHOLD.

§ LXVIII.

37 HE that LOVETH Father or Mother more than me is not worthy of me: and HE that LOVETH Son or Daughter more than me is not worthy of me.

38 And he that taketh not his CROSS, and followeth after me, is not worthy of me.

39 HE that FINDETH his LIFE shall lose it: and HE that LOSETH his LIFE for my sake shall find it.

§ LXIX.

40 HE that RECEIVETH you receiveth me, and HE that RECEIVETH me receiveth HIM that SENT me.

41 HE that RECEIVETH a Prophet in the Name of a Prophet shall receive a Prophet's Reward; and HE that RECEIVETH a Righteous man in the Name of a Righteous man shall receive a Righteous man's Reward.

42 And whosoever shall give to drink unto one of these LITTLE-ONES a Cup of Cold water only in the Name of a Disciple, verily I say unto you, he shall in no wise lose his REWARD.

CHAPTER XI.

§ LXX.

1 And it came to pass, when

JESUS had made an end of commanding his TWELVE Disciples, he departed thence to TEACH and to Preach in their CITIES.

2 Now when JOHN had heard in the PRISON the WORKS of CHRIST, he sent † two of his DISCIPLES,

3 And said unto him, Art *thou* HE that should COME, or do we look for another?

4 JESUS answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The Blind receive their sight, and the Lamewalk; the Lepers are cleansed, and the Deaf hear; the Dead are raised up, and the Poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

§ LXXI.

7 And as *they* departed, JESUS began to say unto the MULTITUDES concerning John, † What went ye out into the WILDERNESS to see? A Reed shaken with the Wind?

8 † But what went ye out for to see? A Man clothed in Soft Raiment? behold, THEY that WEAR SOFT *clothing* are in KING'S HOUSES.

9 † But what went ye out for to see? A Prophet? yea, I say unto you, and more than a Prophet.

10 [For] this is *he*, of whom it is written, "Behold, I send my MESSENGER before thy Face, which shall prepare thy WAY before thee." †

† VATICAN MANUSCRIPT.—2. by his DISCIPLES. 7. Why went ye out into the WILDERNESS? To see a Reed shaken with the Wind? 8. But why went ye out? To see a Man, etc. 9. But why went ye out? To see a Prophet? See 10.

† 10. Malachi iii. 1.

11 Verily I say unto you, Among them that are born of Women there hath not risen a greater than John the BAPTIST: notwithstanding HE that is LEAST in the KINGDOM of HEAVEN is greater than he.

12 And from the DAYS of John the BAPTIST until now the KINGDOM of HEAVEN suffereth violence, and the violent take it by force.

13 For All the PROPHETS and the LAW prophesied until John.

14 And if ye will receive it, this is *Elias, which WAS for to come.

15 HE that HATH Ears [to hear], let him hear.

§ LXXII.

16 But wherunto shall I liken this GENERATION? It is like unto Children sitting in the Markets, and calling unto †their FELLOWS,

17 [And] saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a Devil.

19 The SON of MAN came eating and drinking, and they say, Behold a Man gluttonous, and a Winebibber, a Friend of Publicans and Sinners. But WISDOM is justified of her CHILDREN.

§ LXXIII.

20 Then began he to upbraid the CITIES wherein MOST of his MIGHTY-WORKS were done, Because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if *the MIGHTY-WORKS, which were

DONE in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you.

23 And thou, Capernaum *which art EXALTED unto HEAVEN, shalt be brought down to Hell: For if *the MIGHTY-WORKS, which have been DONE in thee, had been done in Sodom, it would have remained until THIS-DAY.

24 But I say unto you, That it shall be more tolerable for the Land of Sodom in the Day of Judgment, than for thee.

§ LXXIV.

25 At That TIME JESUS answered and said, I thank thee, O Father, Lord of HEAVEN and EARTH, Because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes.

26 Even so, FATHER: For so it seemed good in thy sight.

27 All things are delivered unto me of my FATHER: and no man knoweth the SON, but the FATHER; neither knoweth any man the FATHER, save the SON, and he to whomsoever the SON will reveal him.

§ LXXV.

28 Come unto me, All YE that LABOUR and are heavy-laden, and I will give you rest.

29 Take my YOKE upon you, and learn of me; For I am meek and lowly in HEART: and ye shall find Rest unto your SOULS.

* EMPHATIC TEXT.—14. THAT Elias which. 21. THOSE MIGHTY-WORKS which.
23. THOU which art. 23. THOSE MIGHTY-WORKS which.

† VATICAN MANUSCRIPT.—16. OTHERS. See 15, 17.

30 For my YOKE is easy, and my BURDEN is light.

CHAPTER XII.

§ LXXVI.

1 At That TIME JESUS went on the SABBATH day through the CORN; and his DISCIPLES were an hungred, and began to pluck the Ears-of-corn, and to eat.

2 But when the PHARISEES saw it, they said unto him, Behold, thy DISCIPLES do that which is not lawful to do upon the Sabbath day.

3 But HE said unto them, Have ye not read what David did, when †he was an hungred, and THEY that were with him;

4 How he entered into the HOUSE of GOD, and did eat the SHEWBREAD, which was not lawful for him to eat, neither for THEM which were with him, but only for the PRIESTS?

5 Or have ye not read in the LAW, How that on the SABBATH days the PRIESTS in the TEMPLE profane the SABBATH, and are blameless?

6 But I say unto you, That in this place is one greater than the TEMPLE.

7 But if ye had known what *this* meaneth, "I will have Mercy, and not Sacrifice," † ye would not have condemned the GUILTLESS.

8 For the SON of MAN is Lord [even] of the SABBATH day.

§ LXXVII.

9 And when he was departed thence, he went into their SYNAGOGUE:

10 And, behold, there was a Man

which had †his HAND withered. And they asked him, saying, Is it lawful to heal on the SABBATH days? that they might accuse him.

11 And HE said unto them, What Man shall there be among you, that shall have one Sheep, and if it fall into a Pit on the SABBATH day, will he not lay hold on it, and lift it out?

12 How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the SABBATH days.

13 Then saith he to the MAN, Stretch forth †thine HAND. And he stretched it forth; and it was restored whole, like as the OTHER.

§ LXXVIII.

14 Then the PHARISEES went out, and held Council against him, how they might destroy him.

15 But when JESUS knew it, he withdrew himself from thence: and †great Multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That IT might be fulfilled which was SPOKEN by Esaias the PROPHET, saying,

18 "Behold my SERVANT, whom I have chosen; my BELOVED, in whom my SOUL is well pleased: I will put my SPIRIT upon him, and he shall shew Judgment to the GENTILES.

19 He shall not strive, nor cry; neither shall any man hear his VOICE in the STREETS.

20 A bruised Reed shall he not break, and smoking Flax shall he not quench, till he send forth JUDGMENT unto Victory.

† VATICAN MANUSCRIPT.—3. he was.
15. many followed. See 8.

‡ 7. Hosea vi. 6.

10. a Hand withered.

13. Thine HAND.

21 And in his NAME shall the Gentiles trust."†

§ LXXIX.

22 Then † was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that † the BLIND and Dumb both spake and saw.

23 And All the PEOPLE were amazed, and said, Is not this the SON of David?

24 But when the PHARISEES heard it, they said, This fellow doth not cast out DEVILS, but by BEELZEBUB the Prince of the DEVILS.

25 And † JESUS knew their THOUGHTS, and said unto them, Every Kingdom divided against itself is brought to desolation; and Every City or House divided against itself shall not stand:

26 And if SATAN cast out SATAN, he is divided against himself; how shall then his KINGDOM stand?

27 And if I by Beelzebub cast out DEVILS, by whom do your CHILDREN cast them out? therefore they shall be Your Judges.

28 But if I cast out Devils by the Spirit of God, then the KINGDOM of GOD is come unto you.

29 Or else how can one enter into a STRONG man's HOUSE, and spoil his GOODS, except he first bind the STRONG man? and then he will spoil his HOUSE.

30 HE that is not with me is against me; and HE that GATHERETH not with me scattereth abroad.

31 Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven † unto MEN: but

the BLASPHEMY against the Holy GHOST shall not be forgiven [unto MEN].

32 And whosoever speaketh a Word against the SON of MAN, it shall † be forgiven him: but whosoever speaketh against the HOLY GHOST, it shall † not be forgiven him, neither in This WORLD, neither in the world to COME.

33 Either make the TREE good, and his FRUIT good; or else make the TREE corrupt, and his FRUIT corrupt: for the TREE is known by his FRUIT.

34 O Generation of Vipers, how can ye, being evil, speak good things? for out of the ABUNDANCE of the HEART the MOUTH speaketh.

35 A GOOD Man out of the GOOD Treasure [of the HEART] bringeth forth † GOOD things: and an EVIL Man out of the EVIL Treasure bringeth forth evil things.

36 But I say unto you, That Every idle Word that MEN shall speak, they shall give Account thereof in the Day of Judgment.

37 For by thy WORDS thou shalt be justified, and by thy WORDS thou shalt be condemned.

§ LXXX.

38 Then certain of the SCRIBES [and of the Pharisees] † answered, saying, Master, we would see a Sign from thee.

39 But HE answered and said unto them, An evil and adulterous Generation seeketh after a Sign; and there shall no Sign be given to it, but the SIGN of *the PROPHET Jonas:

* EMPHATIC TEXT.—39. Jonas the PROPHET.

† VATICAN MANUSCRIPT.—22. they brought. 22. the DUMB man spake and saw.
25. he knew. 31. unto YOU MEN. 32. not be forgiven him. 32. in no wise
be forgiven him. 35. good things. 38. answered him, saying. See 31, 35, 38.

† 21. Isaiah xlii. 1—4.

40 For as Jonas was Three Days and Three Nights in the WHALE'S BELLY; so shall the SON of MAN be Three Days and Three Nights in the HEART of the EARTH.

41 The Men of Nineveh shall rise in JUDGMENT with this GENERATION, and shall condemn it: Because they repented at the PREACHING of Jonas; and, behold, a greater than Jonas is here.

42 The Queen of the South shall rise up in the JUDGMENT with this GENERATION, and shall condemn it: For she came from the UTTERMOST-PARTS of the EARTH to hear the WISDOM of Solomon; and, behold, a greater than Solomon is here.

43 When the UNCLEAN Spirit is gone out of a MAN, he walketh through Dry Places, seeking Rest, and findeth none.

44 Then he saith, I will return into my HOUSE from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself Seven Other Spirits more wicked than himself, and they enter in and dwell there: and the LAST state of that MAN is worse than the FIRST. Even so shall it be also unto this WICKED GENERATION.

§ LXXXI.

46 While he yet talked to the PEOPLE, behold, *his* MOTHER and his BRETHREN stood without, desiring to speak with him.

47 [Then one said unto him, Behold, thy MOTHER and thy

BRETHREN stand without, desiring to speak with thee.]

48 But HE answered and said unto HIM that TOLD him, Who is my MOTHER? and who are my BRETHREN?

49 And he stretched forth his HAND toward his DISCIPLES, and said, Behold my MOTHER and my BRETHREN!

50 For whosoever shall do the WILL of † my FATHER which is in HEAVEN, the same is My Brother, and Sister, and Mother.

CHAPTER XIII.

§ LXXXII.

1 The same DAY went JESUS out of the HOUSE, and sat by the SEA-SIDE.

2 And great Multitudes were gathered together unto him, so that he went into † a SHIP, and sat; and the Whole MULTITUDE stood on the SHORE.

3 And he spake many things unto them in Parables, saying, Behold, a SOWER went forth to sow;

4 And when he SOWED, some seeds fell by the WAY-SIDE, and the FOWLS came and devoured them up:

5 Some fell upon STONY-PLACES, where they had not much Earth: and forthwith they sprung up, because they HAD no Deepness of † Earth:

6 And when the Sun was up, they were scorched; and because they HAD no Root, they withered away.

7 And some fell among THORNS; and the THORNS sprung up, and choked them:

* EMPHATIC TEXT.—50. THAT FATHER of mine which is.

† VATICAN MANUSCRIPT.—2. a Ship. 5. EARTH. See 47.

8 But other fell into GOOD GROUND, and brought forth Fruit, SOME an hundredfold, SOME sixty-fold, SOME thirtyfold.

9 * Who HATH Ears to hear, let him hear.

§ LXXXIII.

10 And the DISCIPLES came, and said unto him, Why speakest thou unto them in Parables?

11 HE answered and said unto them, Because it is given unto You to know the MYSTERIES of the KINGDOM of HEAVEN, but to *them* it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in Parables: Because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled * the PROPHECY of Esaias, which SAITH, "By Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this PEOPLE'S HEART is waxed gross, and *their* EARS are dull of hearing, and their EYES they have closed; lest at any time they should see with *their* EYES, and hear with *their* EARS, and should understand with *their* HEART, and should be converted, and I should heal them." †

16 But blessed are Your EYES, For they see: and [your] EARS, For they hear.

17 For verily I say unto you,

That Many Prophets and Righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

§ LXXXIV.

18 Hear ye therefore the PARABLE of the SOWER.

19 When any one heareth the WORD of the KINGDOM, and understandeth *it* not, then cometh the WICKED *one*, and catcheth away THAT which was SOWN in his HEART. This is HE which RECEIVED-SEED by the WAY-SIDE.

20 But HE that RECEIVED-THE-SEED into STONY-PLACES, the same is HE that HEARETH the WORD, and anon with Joy receiveth it;

21 Yet hath he not Root in himself, but dureth for a while: for when Tribulation or Persecution ariseth because of the WORD, by and by he is offended.

22 HE also that RECEIVED-SEED among the THORNS is HE that HEARETH the WORD; and the CARE of † this WORLD, and the DECEITFULNESS of RICHES, choke the WORD, and he becometh unfruitful.

23 But HE that RECEIVED-SEED into the GOOD GROUND is HE that HEARETH the WORD, and understandeth *it*; which also beareth fruit, and bringeth forth, SOME an hundredfold, SOME sixty, SOME thirty.

§ LXXXV.

24 Another Parable put he forth

* EMPHATIC TEXT.—9. HE that HATH.

14. THAT PROPHECY of Esaias which.

† VATICAN MANUSCRIPT.—22. the WORLD. See 16.

‡ 15. Isaiab vi. 9.

unto them, saying, The KINGDOM of HEAVEN is likened unto a Man which sowed Good Seed in his FIELD:

25 But while MEN SLEPT, His ENEMY came and sowed Tares among the WHEAT, and went his way.

26 But when the BLADE was sprung up, and brought forth Fruit, then appeared the TARES also.

27 So the SERVANTS of the HOUSEHOLDER came and said unto him, Sir, didst not thou sow Good Seed in THY Field? from whence then hath it TARES?

28 HE said unto them, An Enemy hath done this. † The SERVANTS said unto him, Wilt thou then that we go and gather them up?

29 But HE said, Nay; lest while ye gather up the TARES, ye root up also the WHEAT with them.

30 Let both grow together until the HARVEST: and in the TIME of HARVEST I will say to the REAPERS, Gather ye together first the TARES, and bind them in Bundles to BURN them: but gather the WHEAT into my BARN.

§ LXXXVI.

31. Another Parable put he forth unto them, saying, The KINGDOM of HEAVEN is like to a Grain of Mustard-seed, which a Man took, and sowed in his FIELD:

32 Which indeed is the least of All SEEDS: but when it is grown, it is the greatest among HERBS, and becometh a Tree, so that the

BIRDS of the AIR come and lodge in the BRANCHES thereof.

§ LXXXVII.

33 Another Parable spake he unto them; The KINGDOM of HEAVEN is like unto Leaven, which a Woman took, and hid in three Measures of Meal, till the whole was leavened.

34 All these things spake JESUS unto the MULTITUDE in Parables; and without a Parable spake he not unto them:

35 That IT might be fulfilled which was SPOKEN by the PROPHET, saying, "I will open my MOUTH in Parables; I will utter things which have been kept secret from the Foundation [of the World]."

§ LXXXVIII.

36 Then † JESUS sent the MULTITUDE away, and went into the HOUSE: and his DISCIPLES came unto him, saying, Declare unto us the PARABLE of the TARES of the FIELD.

37 HE answered and said [unto them], HE that SOWETH the GOOD Seed is the SON of MAN;

38 The FIELD is the WORLD; the GOOD Seed are the CHILDREN of the KINGDOM; but the TARES are the CHILDREN of the WICKED one;

39 * The ENEMY that SOWED them is the DEVIL; the HARVEST is the End of the † WORLD; and the REAPERS are the Angels.

40 As therefore the TARES are gathered and burned in the Fire; so shall it be in the END of † this WORLD.

* EMPHATIC TEXT.—39. THAT ENEMY that.

† VATICAN MANUSCRIPT.—28. And THEY say unto him.
40. the WORLD. See 35, 37.

36. he sent. 39. World.

41 The SON of MAN shall send forth his ANGELS, and they shall gather out of his KINGDOM All THINGS that OFFEND, and THEM which DO INIQUITY;

42 And shall cast them into a FURNACE of FIRE: there shall be WAILING and GNASHING of TEETH.

43 Then shall the RIGHTEOUS shine forth as the SUN in the KINGDOM of their FATHER. *Who HATH ears [to hear], let him hear.

§ LXXXIX.

44 [Again,] the KINGDOM of HEAVEN is like unto Treasure hid in a FIELD; the which when a Man hath found, he hideth, and for JOY thereof goeth and selleth all that he hath, and buyeth that FIELD.

§ XC.

45 Again, the KINGDOM of HEAVEN is like unto a Merchant [Man], seeking Goodly Pearls:

46 Who, when he had found One Pearl of Great-price, went and sold all that he had, and bought it.

§ XCI.

47 Again, the KINGDOM of HEAVEN is like unto a Net, that was cast into the SEA, and gathered of Every Kind:

48 Which, when it was full, they drew to SHORE, and sat down, and gathered the GOOD into vessels, but cast the BAD away.

49 So shall it be at the END of the WORLD: the ANGELS shall come forth, and sever the WICKED from among the JUST,

50 And shall cast them into the FURNACE of FIRE: there shall be WAILING and GNASHING of TEETH.

51 [JESUS saith unto them,] Have ye understood all these things? They say unto him, Yea, [Lord].

52 Then said HE unto them, Therefore Every Scribe *which is* instructed †unto the KINGDOM of HEAVEN is like unto a Man *that is* an Householder, which bringeth forth out of his TREASURE *things* new and old.

§ XCII.

53 And it came to pass, *that* when JESUS had finished these PARABLES, he departed thence.

54 And when he was come into his OWN-COUNTRY, he taught them in their SYNAGOGUE, inso-much that they were astonished, and said, Whence hath this *man* this WISDOM, and *these* MIGHTY-WORKS?

55 Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and his BRETHREN, James, and Joscs, and Simon, and Judas?

56 And his SISTERS, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But JESUS said unto them, A Prophet is not without honour, save in †his OWN-COUNTRY, and in his own HOUSE.

58 And he did not many Mighty-works there because of their UN-BELIEF.

CHAPTER XIV.

§ XCIII.

1 At That TIME Herod the TETRARCH heard of the FAME of Jesus,

* EMPHATIC TEXT.—43. HE that HATH.

† VATICAN MANUSCRIPT.—52. in. 57. his. See 43, 44, 45, 51 (twice).

2 And said unto his SERVANTS, This is John the BAPTIST; ~~he~~ is risen from the DEAD; and therefore MIGHTY-WORKS do shew forth themselves in him.

3 For HEROD †had laid hold on JOHN, and bound him, and put *him* in †prison for Herodias' sake, his BROTHER Philip's WIFE.

4 For JOHN said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the MULTITUDE, Because they counted him as a Prophet.

6 But when HEROD's Birth-day was kept, the DAUGHTER of HERODIAS danced before them, and pleased HEROD.

7 Whereupon he promised with an Oath to give her whatsoever she would ask.

8 And SHE, being before instructed of her MOTHER, said, Give me here John BAPTIST'S HEAD in a Charger.

9 And the †KING was sorry: nevertheless for the OATH'S sake, and THEM which SAT-AT-MEAT with him, he commanded *it* to be given *her*.

10 And he sent, and beheaded JOHN in the PRISON.

11 And his HEAD was brought in a Charger, and given to the DAMSEL: and she brought *it* to her MOTHER.

12 And his DISCIPLES came, and took up †the BODY, and buried it, and went and told JESUS.

§ XCIV.

13 When JESUS heard of *it*, he

departed thence by Ship into a Desert Place apart: and when the PEOPLE had heard *thereof*, they followed him on Foot out of the CITIES.

14 And †JESUS went forth, and saw a Great Multitude, and was moved with compassion toward them, and he healed their SICK.

§ XCV.

15 And when it was Evening, †his DISCIPLES came to him, saying, *This is a Desert PLACE, and the TIME is now past; send the MULTITUDE away, that they may go into the VILLAGES, and buy themselves Victuals.

16 But JESUS said unto them, They need not depart; give *ye* them to eat.

17 And THEY say unto him, We have here but Five Loaves, and Two Fishes.

18 HE said, Bring them hither to me.

19 And he commanded the MULTITUDE to sit down on the GRASS, and took the FIVE Loaves, and the TWO Fishes, and looking up to HEAVEN, he blessed, and brake, and gave the LOAVES to *his* DISCIPLES, and the DISCIPLES to the MULTITUDE.

20 And they did all eat, and were filled: and they took up of the FRAGMENTS that REMAINED Twelve Baskets full.

21 And THEY that had EATEN were about five-thousand Men, besides Women and Children.

§ XCVI.

22 And straightway †JESUS con-

* EMPHATIC TEXT.—15. The PLACE is a Desert, and.

† VATICAN MANUSCRIPT.—3. then had. 3. PRISON. 9. KING, being sorry for the OATH'S sake, and THEM which SAT-AT-MEAT with him, commanded. 12. the DEAD-BODY. 14. he went. 15. the DISCIPLES. 22. he constrained.

strained his DISCIPLES to get into † a SHIP, and to go before him unto the OTHER-SIDE, while he sent the MULTITUDES away.

23 And when he had sent the MULTITUDES away, he went up into a MOUNTAIN apart to pray: and when the Evening was come, he was there alone.

24 But the SHIP was now † in the midst of the SEA, tossed with WAVES: for the WIND was contrary.

25 And in the Fourth Watch of the NIGHT † JESUS went unto them, walking on the SEA.

26 And when the DISCIPLES saw him walking on the SEA, they were troubled, saying, It is a Spirit; and they cried out for FEAR.

27 But straightway JESUS spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And PETER answered him and said, Lord, if it be thou, bid me come unto thee on the WATER.

29 And HE said, Come. And when † PETER was come down out of the SHIP, he walked on the WATER, † to go to JESUS.

30 But when he saw the WIND boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately JESUS stretched forth his HAND, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were † come into the SHIP, the WIND ceased.

33 Then THEY that were in the

SHIP [came and] worshipped him, saying, Of a truth thou art the Son of God.

§ XCVII.

34 And when they were gone over, they came † into the LAND of Genesaret.

25 And when the MEN of that PLACE had knowledge of him, they sent out into All that COUNTRY round about, and brought unto him ALL that were DISTRESSED;

36 And besought him that they might only touch the HEM of his GARMENT: and as many as touched were made perfectly whole.

CHAPTER XV.

§ XCVIII.

1 Then came to JESUS † SCRIBES and Pharisees, which were of Jerusalem, saying,

2 Why do thy DISCIPLES transgress the TRADITION of the ELDERS? for they wash not † their HANDS when they eat Bread.

3 But HE answered and said unto them, Why do ye also transgress the COMMANDMENT of GOD by your TRADITION?

4 For GOD † commanded saying, "Honour thy FATHER and MOTHER:" † and, "HE that CURSETH Father or Mother, let him die the Death." †

5 But ye say, Whosoever shall say to his FATHER or his MOTHER, It is a Gift, by whatsoever thou mightest be profited by me;

6 † And honour not his FATHER [or his MOTHER], he shall be free. Thus have ye made the † COM-

† VATICAN MANUSCRIPT.—22. a Ship. 24. many Furlongs away from the LAND, tossed. 25. he came unto. 29. Peter. 29. and came to. 32. gone up into. 34. to LAND at Genesaret. 1. Pharisees and Scribes from Jerusalem. 2. the HANDS. 4. said, "Honour thy FATHER. 6. He shall in no wise honour his FATHER. Thus. 6. word. See 33, 6.

† 4. Exod. xx. 12. † 4. Exod. xxi. 17.

MANDMENT of GOD of none effect by your TRADITION.

7 Ye Hypocrites, well did Esaias prophesy of you, saying,

8 "This PEOPLE [draweth nigh unto me with their MOUTH, and] honoureth Me with *their* LIPS; but their HEART is far from me.

9 But in vain they do worship me, teaching *for* Doctrines the Commandments of Men."†

10 And he called the MULTITUDE, and said unto them, Hear, and understand:

11 Not THAT which †GOETH INTO the MOUTH defileth a MAN; but THAT which COMETH-OUT of the MOUTH, this defileth a MAN.

12 Then †came his DISCIPLES, and said unto him, Knowest thou That the PHARISEES were offended, after they heard this SAYING?

13 But HE answered and said, Every Plant which my HEAVENLY FATHER hath not planted, shall be rooted up.

14 Let them alone: they be blind Leaders [of the Blind]. And if the Blind lead the Blind, both shall fall into the Ditch.

15 Then answered PETER and said unto him, Declare unto us †this PARABLE.

16 And †JESUS said, Are ye also yet without understanding?

17 Do not ye [yet] understand, That WHATSOEVER ENTERETH-IN at the MOUTH goeth into the BELLY, and is cast out into the Draught?

18 But *those* THINGS which PRO-

CEED-OUT of the MOUTH come forth from the HEART; and *they* defile the MAN.

19 For out of the HEART proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies:

20 These are the THINGS which DEFILE a MAN: but to EAT with Unwashen Hands defileth not a MAN.

§ XCIX.

21 Then JESUS went thence, and departed into the COASTS of Tyre and Sidon.

22 And, behold, a Woman of Canaan came out of the same COASTS, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my DAUGHTER is grievously vexed with a devil.

23 But HE answered her not a Word. And his DISCIPLES came and besought him, saying, Send her away; For she crieth after us.

24 But HE answered and said, I am not sent but unto the LOST SHEEP of the House of Israel.

25 Then came SHE and worshipped him, saying, Lord, help me.

26 But HE answered and said, It is not meet to take the CHILDREN'S BREAD, and to cast it to DOGS.

27 And SHE said, Truth, Lord: yet the DOGS eat of * the CRUMBS which FALL from their MASTERS' TABLE.

28 Then JESUS answered and said unto her, O Woman, great is Thy FAITH: be it unto thee even

* EMPHATIC TEXT.—27. THOSE CRUMBS which.

+ VATICAN MANUSCRIPT.—11. COMETH into. 15. the PARABLE. 16. HE said. See 8, 14, 17.

† 9. Isaiah xxix. 13.

12. come the DISCIPLES and say.

as thou wilt. And her DAUGHTER was made whole from that very HOUR.

§ C.

29 And JESUS departed from thence, and came nigh unto the SEA of GALILEE; and went up into a MOUNTAIN, and sat down there.

30 And great Multitudes came unto him, having with them *those that were* lame, †blind, dumb, maimed, and many others, and cast them down at †JESUS' FEET; and he healed them:

31 Inasmuch that the MULTITUDE wondered, when they saw the Dumb to †speak, the Maimed to be whole, †the Lame to walk, and the Blind to see: and they glorified the GOD of Israel.

32 Then JESUS called his DISCIPLES unto him, and said, I have compassion on the MULTITUDE, Because they continue with me [now] three Days, and have nothing to eat: and I will not send them away fasting, lest they faint in the WAY.

33 And his DISCIPLES say unto him, Whence should we have so much Bread in the Wilderness, as to fill so great a Multitude?

34 And JESUS saith unto them, How-many Loaves have ye? And THEY said, Seven, and a Few Little-fishes.

35 And he commanded the MULTITUDE to sit down on the GROUND.

36 And he took the SEVEN Loaves and the FISHES, and gave

thanks, and brake *them*, and gave to his DISCIPLES, and the DISCIPLES to the MULTITUDE.

37 And they did all eat, and were filled: and they took up of the BROKEN-MEAT that was LEFT Seven Baskets full.

38 And THEY that did EAT †were Four-thousand Men, beside Women and Children.

§ CI.

39 And he sent away the MULTITUDE, and took SHIP, and came into the COASTS of †Magdala.

CHAPTER XVI.

1 The PHARISEES also with the Sadducees came, and tempting desired him that he would shew them a Sign from HEAVEN.

2 HE answered and said unto them, [When it is Evening, ye say, *It will be* Fair-weather: for the SKY is red.

3 And in the Morning, *It will be* Foul-weather To-day: for the SKY is red and lowring. *O ye* Hypocrites, ye can discern the FACE of the SKY; but can ye not *discern* the SIGNS of the TIMES?]

4 A wicked and adulterous Generation seeketh [after] a Sign; and there shall no Sign be given unto it, but the SIGN of * [the PROPHET] Jonas. And he left them, and departed.

5 And when †his DISCIPLES were come to the OTHER-SIDE, they had forgotten to take Bread.

6 Then JESUS said unto them, Take heed and beware of the LEAVEN of the PHARISEES and of the Sadducees.

* EMPHATIC TEXT.—4. JONAS the PROPHET.

† VATICAN MANUSCRIPT.—30. maimed, blind, dumb, and. 30. his FEET. 31. hear. 31. and the Lame. 38 were about. 39. Magadan. 5. the DISCIPLES. See 32, 2—3, 4 (twice).

7 And **THEY** reasoned among themselves, saying, *It is Because* we have taken no Bread.

8 *Which* when **JESUS** perceived, he said unto them, O ye of little faith, why reason ye among yourselves, Because ye have [brought] no Bread?

9 Do ye not yet understand, neither remember the **FIVE** Loaves of the **FIVE-THOUSAND**, and How-many Baskets ye took up?

10 Neither the **SEVEN** Loaves of the **FOUR-THOUSAND**, and How-many Baskets ye took up?

11 How is it that ye do not understand, That I spake *it* not to you concerning Bread, †that ye should beware of the **LEAVEN** of the **PHARISEES** and of the Sadducees?

12 Then understood they *how* That he bade *them* not beware of the **LEAVEN** of **BREAD**, but of the **DOCTRINE** of the †**PHARISEES** and of the Sadducees.

§ CII.

13 When **JESUS** came into the **COASTS** of **Cæsarea PHILIPPI**, he asked his **DISCIPLES**, saying, Whom do **MEN** say that †I the **SON** of **MAN** am?

14 And **THEY** said, *SOME say that thou art* John the **BAPTIST**: †some, **Elias**; and others, **Jeremias**, or one of the **PROPHETS**.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, *Thou art* the **CHRIST**, the **SON** of the **LIVING GOD**.

17 And **JESUS** answered and said unto him, Blessed art thou,

Simon Bar-jona: For **Flesh** and **Blood** hath not revealed *it* unto thee, but *my **FATHER** which is in †**HEAVEN**.

18 And **I** say also unto thee, That *thou art* Peter, and upon This **ROCK** I will build My **CHURCH**; and the Gates of **Hell** shall not prevail against it.

19 And I will give unto thee the **KEYS** of the **KINGDOM** of **HEAVEN**: and whatsoever thou shalt bind on **EARTH** shall be bound in **HEAVEN**: and whatsoever thou shalt loose on **EARTH** shall be loosed in **HEAVEN**.

20 Then charged he †his **DISCIPLES** that they should tell no man That *he* was [**Jesus**] the **CHRIST**.

§ CIII.

21 From that time forth began **JESUS** to shew unto his **DISCIPLES**, *how* That he must go unto **Jerusalem**, and suffer many things of the **ELDERS** and Chief-priests and Scribes, and be killed, and be raised again the **THIRD** Day.

22 Then **PETER** took him, and †began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But **HE** turned, and said unto **PETER**, Get thee behind me, Satan: thou art an Offence unto me: For thou savourest not the **THINGS** that be of **GOD**, but **THOSE** that be of **MEN**.

24 Then said **JESUS** unto his **DISCIPLES**, If any *man* will come after me, let him deny himself, and take up his **CROSS**, and follow me.

25 For whosoever will save his

* EMPHATIC TEXT.—17. THAT FATHER of mine which is.

† VATICAN MANUSCRIPT.—11. but beware ye of. 12. SADDUCEES and Pharisees. 13. the SON of MAN is? 14. SOME. 17. Heaven. 20. the DISCIPLES. 22. rebuking him, saith. See 8, 20.

LIFE shall lose it: and whosoever will lose his LIFE for my sake shall find it.

26 For what is a Man profited, if he shall gain the whole WORLD, and lose his own SOUL? or what shall a Man give in Exchange for his SOUL?

27 For the SON of MAN shall come in the GLORY of his FATHER with his ANGELS; and then he shall reward every man according to his WORKS.

§ CIV.

28 Verily I say unto you, † There be SOME STANDING here, which shall not taste of Death, till they see the SON of MAN coming in his KINGDOM.

CHAPTER XVII.

1 And after six Days JESUS taketh PETER, James, and John his BROTHER, and bringeth them up into an high Mountain apart,

2 And was transfigured before them: and his FACE did shine as the SUN, and his RAIMENT was white as the LIGHT.

3 And, behold, there appeared unto them Moses and Elias, talking with him.

4 Then answered PETER, and said unto JESUS, Lord, it is good for us to be here: if thou wilt, † let us make here Three Tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright Cloud overshadowed them: and behold a Voice out of the CLOUD, which said, This is my BELOVED SON, in whom I am well pleased; hear ye him.

6 And when the DISCIPLES heard it, they fell on their Face, and were sore afraid.

7 And JESUS came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their EYES, they saw no man, save JESUS only.

9 And as they came down from the MOUNTAIN, JESUS charged them, saying, Tell the VISION to no man, until the SON of MAN be risen again from the Dead.

(§ CV.)

10 And his DISCIPLES asked him, saying, Why then say the SCRIBES That Elias must first come?

11 And † JESUS answered and said [unto them], Elias truly † shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the SON of MAN suffer of them.

13 Then the DISCIPLES understood That he spake unto them of John the BAPTIST.

§ CVI.

14 And when they were come to the MULTITUDE, there came to him a *certain* Man, kneeling down to him, and saying,

15 Lord, have mercy on My SON: For he is lunatick, and † sore vexed: for oftentimes he falleth into the FIRE, and oft into the WATER.

16 And I brought him to thy DISCIPLES, and they could not cure Him.

† VATICAN MANUSCRIPT.—28. That there be. 4. I will make here three Tabernacles.
11. HE answered. 11. cometh, and shall restore. 15. sickly. See 11.

17 Then JESUS answered and said, O faithless and perverse Generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And JESUS rebuked the DEVIL; and he departed out of him: and the CHILD was cured from that very HOUR.

19 Then came the DISCIPLES to JESUS apart, and said, Why could not we cast him out?

20 And † JESUS said unto them, Because of † your UNBELIEF: for verily I say unto you, If ye have Faith as a Grain of Mustard-seed, ye shall say unto this MOUNTAIN, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 [Howbeit This KIND goeth not out but by Prayer and Fasting.] (§ CVII.)

22 And while they abode in GALILEE, JESUS said unto them, The SON of MAN shall be betrayed into the Hands of Men:

23 And they shall kill him, and the THIRD Day he shall † be raised again. And they were exceeding sorry.

(§ CVIII.)

24 And when they were come to Capernaum, THEY that RECEIVED TRIBUTE money came to PETER, and said, Doth not your MASTER pay TRIBUTE?

25 He saith, Yes. And when † he was come into the HOUSE, JESUS prevented him, saying, What thinkest thou, Simon? of whom do the KINGS of the EARTH take Custom or Tribute? of their own CHILDREN, or of STRANGERS?

26 † PETER saith unto him, Of STRANGERS. JESUS saith unto him, Then are the CHILDREN free.

27 Notwithstanding, lest we should offend them, go thou to the SEA, and cast an Ilook, and take up the FISH that first COMETH-UP; and when thou hast opened his MOUTH, thou shalt find a Piece-of-money: That take, and give unto them for me and thee.

CHAPTER XVIII.

§ CIX.

1 † At the Same TIME came the DISCIPLES unto JESUS, saying, Who is the greatest in the KINGDOM of HEAVEN?

2 And † JESUS called a Little-child unto him, and set him in the Midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as LITTLE-CHILDREN, ye shall not enter into the KINGDOM of HEAVEN.

4 Whosoever therefore shall humble himself as this LITTLE-CHILD, the same is GREATEST in the KINGDOM of HEAVEN.

5 And whoso shall receive one such Little-child in my NAME receiveth Me.

6 But whoso shall offend one of THESE LITTLE-ONES which BELIEVE in me, it were better for him that a Millstone were hanged about his NECK, and that he were drowned in the DEPTH of the SEA.

§ CX.

7 Woe unto the WORLD because of OFFENCES! for it must needs be that OFFENCES come;

† VATICAN MANUSCRIPT.—20. he saith. 20. LITTLE-FAITH. 23. rise again. 25. they were come. 26. And when he said, Of STRANGERS, Jesus saith. 1. And at. 2. he called. See 21.

but woe to that MAN by whom the OFFENCE cometh!

8 Wherefore if thy HAND or thy FOOT offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into LIFE †halt or maimed, rather than having Two Hands or Two Feet to be cast into EVERLASTING FIRE.

9 And if thine EYE offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into LIFE with one eye, rather than having Two Eyes to be cast into HELL FIRE.

10 Take heed that ye despise not one of these LITTLE-ONES; for I say unto you, That in †Heaven their ANGELS do always behold the FACE of *my FATHER which is in Heaven.

11 [For the SON of MAN is come to save THAT which was LOST.]

12 How think ye? if a Man have an Hundred Sheep, and one of them be gone astray, †doth he not leave the NINETY-AND-NINE, and goeth into the MOUNTAINS, and seeketh THAT which is GONE-ASTRAY?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of *the NINETY-AND-NINE which WENT-NOT-ASTRAY.

14 Even so it is not the Will †of *your FATHER which is in Heaven, that one of these LITTLE-ONES should perish.

15 Moreover if thy BROTHER shall trespass [against thee], go and tell him his fault between

thee and him alone: if he shall hear thee, thou hast gained thy BROTHER.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the Mouth of Two or three Witnesses Every Word may be established.

17 And if he shall neglect to hear them, tell *it* unto the CHURCH: but if he neglect to hear the CHURCH, let him be unto thee as an HEATHEN man and a PUBLICAN.

18 Verily I say unto you, Whatsoever ye shall bind on EARTH shall be bound in †HEAVEN: and whatsoever ye shall loose on EARTH shall be loosed in †HEAVEN.

§ CXI.

19 †Again I say unto you, That if two of you shall agree on EARTH as touching any thing that they shall ask, it shall be done for them of *my FATHER which is in Heaven.

20 For where two or three are gathered together in MY Name, there am I in the Midst of them.

21 Then came PETER †to him, and said, Lord, how oft shall my BROTHER sin against me, and I forgive him? till seven times?

22 JESUS saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the KINGDOM of HEAVEN likened unto a certain King, which would take Account of his SERVANTS.

24 And when he had begun to reckon, one was brought unto

* EMPHATIC TEXT.—10. THAT FATHER of mine which is. 13. THOSE NINETY-AND-NINE which. 14. THAT FATHER of yours which is. 19. THAT FATHER of mine which is.

† VATICAN MANUSCRIPT.—8. maimed or halt. 10. HEAVEN. 12. will he not leave the NINETY-AND-NINE Sheep on the MOUNTAINS, and go and seek. 14. of THAT FATHER of mine which is. 18. Heaven. 19. Again verily I say. 21. and said unto him, Lord. See 11, 15.

him, which owed him Ten-thousand Talents.

25 But forasmuch as he had not to pay, †his LORD commanded him to be sold, and his WIFE, and CHILDREN, and ail that he had, and payment to be made.

26 The SERVANT therefore fell down, and worshipped him, saying, [Lord,] have patience with me, and I will pay thee all.

27 Then the LORD of †that SERVANT was moved with compassion, and loosed him, and forgave him the DEBT.

28 But the [same] SERVANT went out, and found one of his FELLOWSERVANTS, which owed him an Hundred Pence: and he laid hands on him, and took *him* by the throat, saying, Pay †me that thou owest.

29 And his FELLOWSERVANT fell down at his FEET, and besought him, saying, Have patience with me, and I will pay thee [all].

30 And HE would not: but went and cast him into Prison, till he should pay the DEBT.

31 †So when his FELLOWSERVANTS saw WHAT was DONE, they were very sorry, and came and told unto their LORD ALL that was DONE.

32 Then his LORD, after that he had called him, said unto him, O thou wicked Servant, I forgave thee All that DEBT, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy FELLOWSERVANT, even as I had pity on thee?

34 And his LORD was wroth, and delivered him to the TORMENTORS, till he should pay ALL that was DUE [unto him].

35 So likewise shall my HEAVENLY FATHER do also unto you, if ye from your HEARTS forgive not every one his BROTHER [their TRESPASSES].

CHAPTER XIX.

§ CXII.

1 And it came to pass, *that* when JESUS had finished these SAYINGS, he departed from GALILEE, and came into the COASTS of JUDEA beyond JORDAN;

2 And great Multitudes followed him; and he healed them there.

§ CXIII.

3 The †PHARISEES also came unto him, tempting him, and saying [unto him], Is it lawful for a †Man to put away his WIFE for Every Cause?

4 And HE answered and said unto them, Have ye not read, That HE which †MADE *them* at the Beginning made them Male and Female,

5 And said, "For this cause shall a man leave FATHER and MOTHER, and shall cleave to his WIFE: and they TWAIN shall be one Flesh?" †

6 Wherefore they are no more Twain, but one Flesh. What therefore GOD hath joined together, let not Man put asunder.

7 They say unto him, Why did Moses then command to give a Writing of Divorcement, and to put her away?

† VATICAN MANUSCRIPT.—25. the LORD. 27. the SERVANT. 28. whatever thou owest. 31. When therefore His FELLOWSERVANTS. 3. Pharisees. 3. man. 4. CREATED. See 26, 28, 29, 34, 35, 3.

† 5. Genesis ii. 24.

8 He saith unto them, Moses because of the **HARDNESS** of your **HEARTS** suffered you to put away your **WIVES**: but from the Beginning it was not so.

9 And I say unto you, Whosoever shall put away his **WIFE**, except *†it be* for Fornication, and shall marry another, committeth adultery: and **WHOSO MARRIETH** her which is put away doth commit adultery.

10 *†His* **DISCIPLES** say unto him, If the **CASE** of the **MAN** be so with *his* **WIFE**, it is not good to marry.

11 But **HE** said unto them, All *men* cannot receive *†this* **SAYING**, save *they* to whom it is given.

12 For there are some Eunuchs, which were so born from *their* Mother's Womb: and there are some Eunuchs, which were made eunuchs of **MEN**: and there be Eunuchs, which have made themselves Eunuchs for the **KINGDOM** of **HEAVEN'S** sake. **HE** that is **ABLE** to receive *it*, let him receive *it*.

§ CXIV.

13 Then were there brought unto him Little-children, that he should put *his* **HANDS** on them, and pray: and the **DISCIPLES** rebuked them.

14 But **JESUS** said, Suffer **LITTLE-CHILDREN**, and forbid them not, to come unto me: for of **SUCH** is the **KINGDOM** of **HEAVEN**.

15 And he laid *his* **HANDS** on them, and departed thence.

§ CXV.

16 And, behold, one came *†and*

said unto him, Good Master, what good thing shall I do, that I may have eternal Life?

17 And **HE** said unto him, *†Why* callest thou me good? *there* is none good but one, *that* is **GOD**: but if thou wilt enter into **LIFE**, keep the **COMMANDMENTS**.

18 He saith unto him, Which? **JESUS** said, "**THOU** shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy **FATHER** and *thy* **MOTHER**:"*†* and, "Thou shalt love thy **NEIGHBOUR** as thyself."*†*

20 The **YOUNG-MAN** saith unto him, All these things have I kept [from my Youth up]: what lack I yet?

21 **JESUS** said unto him, If thou wilt be perfect, go *and* sell **THAT** thou **HAST**, and give to the *†***Poor**, and thou shalt have Treasure in Heaven: and come *and* follow me.

22 But when the **YOUNG-MAN** heard *†that* **SAYING**, he went away sorrowful: for he had great *†***Possessions**.

23 Then said **JESUS** unto his **DISCIPLES**, Verily I say unto you, That a rich man shall hardly enter into the **KINGDOM** of **HEAVEN**.

24 And again I say unto you, It is easier for a Camel to go through the Eye of a Needle, than for a rich man to enter into the **KINGDOM** of **GOD**.

25 When *†his* **DISCIPLES** heard *it*, they were exceedingly amazed, saying, Who then can be saved?

† **VATICAN MANUSCRIPT**.—9. on Account of Fornication, causeth her to commit adultery: and **WHOSO MARRIETH**. 10. The **DISCIPLES**. 11. the **SAYING**. 16. unto him and said, Master. 17. Why askest thou Me concerning **THAT** which is good? One is the good: but if thou wilt. 21. **POOR**. 22. this **SAYING**. 22. Riches. 25. the **DISCIPLES**. See 20.

† 19. **Exod. xx. 13.**

† 19. **Lev. xix. 18.**

26 But JESUS beheld *them*, and said unto them, With Men this is impossible; but with God all things are possible.

§ CXVI.

27 Then answered PETER and said unto him, Behold, *we* have forsaken all, and followed thee; what shall *we* have therefore?

28 And Jesus SAID unto them, Verily I say unto you, That YE which have FOLLOWED me, in the REGENERATION when the SON of MAN shall sit in the Throne of his Glory, *ye* also shall sit upon Twelve Thrones, judging the TWELVE Tribes of ISRAEL.

29 And every one †that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, [or Wife], or Children, or Lands, †for my NAME's sake, shall receive †an Hundredfold, and shall inherit everlasting Life.

§ CXVII.

30 But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

1 For the KINGDOM of HEAVEN is like unto a Man *that is* an Householder, which went out early in the Morning to hire Labourers into his VINEYARD.

2 And when he had agreed with the LABOURERS for a Penny a DAY, he sent them into his VINEYARD.

3 And he went out about the †THIRD Hour, and saw others standing idle in the MARKET-PLACE,

4 And said unto *them*; Go

ye also into the VINEYARD, and whatsoever is right I will give you. And THEY went their way.

5 Again he went out about the Sixth and Ninth Hour, and did likewise.

6 And about the ELEVENTH [Hour] he went out, and found others standing [idle], and saith unto them, Why stand ye here All the DAY idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go *ye* also into the VINEYARD; [and whatsoever is right, *that* shall ye receive.]

8 So when Even was come, the LORD of the VINEYARD saith unto his STEWARD, Call the LABOURERS, and give them *their* HIRE, beginning from the LAST unto the FIRST.

9 And when THEY came that *were hired* about the ELEVENTH Hour, they received every man a Penny.

10 †But when the FIRST came, they supposed That they should have received more; and *they* likewise received every man a Penny.

11 And when they had received *it*, they murmured against the GOODMAN-OF-THE-HOUSE,

12 Saying, These LAST have wrought *but* One Hour, and thou hast made them equal unto US which have BORNE the BURDEN and HEAT of the DAY.

13 But HE answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a Penny?

† VATICAN MANUSCRIPT.—29. soever that hath. 29. for my Name's sake.
29. manyfold. 3. Third Hour. 10. And when. See 20, 6 (twice), 7.

14 Take **that* THINE is, and go thy way: †I will give unto This LAST, even as unto thee.

15 Is it not lawful for me to do what I will with MINE-OWN? Is thine EYE evil, Because I am good?

16 So the LAST shall be first, and the FIRST last: [for many be called, but few chosen.]

§ CXVIII.

17 And †JESUS going up to Jerusalem took the TWELVE Disciples apart †in the WAY, and said unto them,

18 Behold, we go up to Jerusalem; and the SON of MAN shall be betrayed unto the CHIEF-PRIESTS and unto the Scribes, and they shall condemn him [to Death],

19 And shall deliver him to the GENTILES to MOCK, and to scourge, and crucify him: and the THIRD Day he shall rise again.

§ CXIX.

20 Then came to him the MOTHER of Zebedee's CHILDREN with her SONS, worshipping him, and desiring a certain thing of him.

21 And HE said unto her, What wilt thou? †She saith [unto him], Grant that These my TWO Sons may sit, the one on thy Right hand, and the other on †the Left, in thy KINGDOM.

22 But JESUS answered and said, Ye know not what ye ask. Are ye able to drink of the CUP that I shall drink of, [and to be baptized with the BAPTISM that I am bap-

tized with]? They say unto him, We are able.

23 [And] he saith unto them, Ye shall drink indeed of my CUP, [and be baptized with the BAPTISM that I am baptized with]: but to SIT on my Right hand, and on †my Left, is not mine to give, but *it shall be given to them* for whom it is prepared of my FATHER.

24 And when the TEN heard *it*, they were moved with indignation against the TWO Brethren.

25 But JESUS called them *unto him*, and said, Ye know That the PRINCES of the GENTILES exercisedominion over them, and THEY that are GREAT exercise authority upon them.

26 But it †shall not be so among you: but whosoever will be great among you, let him be Your Minister;

27 And whosoever will be chief among you, let him be Your Servant:

28 Even as the SON of MAN came not to be ministered unto, but to minister, and to give his LIFE a Ransom for many.

§ CXX.

29 And as they departed from Jericho, a great Multitude followed him.

30 And, behold, Two blind men sitting by the WAY-SIDE, when they heard That Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the MULTITUDE rebuked them, because they should hold their peace: but THEY cried the

* EMPHATIC TEXT.—14. THAT which is THINE.

† VATICAN MANUSCRIPT.—14. I will. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them in the way. 21. And SHE said. 21. thy Left. 23. the Left. 26. is not so. See 16, 18, 21, 22, 23 (twice).

more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And JESUS stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that † Our EYES may be opened.

34 So Jesus had compassion *on them*, and touched † their EYES: and immediately † Their EYES received sight, and they followed him.

CHAPTER XXI.

§ CXXI.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the MOUNT of OLIVES, then sent JESUS Two Disciples,

2 Saying unto them, Go into * the VILLAGE OVER-AGAINST you, and straightway ye shall find an Ass tied, and a Colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The LORD hath Need of them; and straightway he will send them.

4 All this was done, that IT might be fulfilled which was SPOKEN by the PROPHET, saying,

5 "Tell ye the DAUGHTER of Sion, Behold, thy KING cometh unto thee, meek, and sitting upon an Ass, and † a Colt the Foal of an Ass." †

6 And the DISCIPLES went, and did as JESUS commanded them,

7 And brought the ASS, and the COLT, and put on them their CLOTHES, and they set *him* thereon.

8 And a very GREAT Multitude spread † Their GARMENTS in the WAY; others cut down Branches from the TREES, and strawed *them* in the WAY.

9 And * the MULTITUDES that † WENT-BEFORE, and that FOLLOWED, cried, saying, Hosanna to the SON of David: "Blessed is HE that COMETH in the Name of the Lord"; † Hosanna in the HIGHEST.

10 And when he was come into Jerusalem, All the CITY was moved, saying, Who is this?

11 And the MULTITUDE said, This is Jesus * the PROPHET of Nazareth of GALILEE.

12 And JESUS went into the TEMPLE [of GOD], and cast out All THEM that SOLD and bought in the TEMPLE, and overthrew the TABLES of the MONEYCHANGERS, and the SEATS of THEM that SOLD DOVES,

13 And said unto them, It is written, "My HOUSE shall be called the House of Prayer"; † but *ye* † have made it a Den of Thieves.

14 And the Blind and the Lame came to him in the TEMPLE, and he healed them.

15 And when the CHIEF-PRIESTS and SCRIBES saw the WONDERFUL-THINGS that he did, and † the CHILDREN crying in the TEMPLE, and saying, Hosanna

* EMPHATIC TEXT.—2. THAT VILLAGE which is OVER-AGAINST. 9. THOSE MULTITUDES that WENT-BEFORE, and THOSE that FOLLOWED. 11. THAT PROPHET that is.

† VATICAN MANUSCRIPT.—33. our EYES. 34. Their EYES. 34. they received sight. 5. upon a Colt. 8. Their-own GARMENTS. 9. WENT-BEFORE him, and. 13. make it. 15. THOSE CHILDREN that were CRYING. See 12.

† 5. Zech. ix. 9. † 9. Psal. cxviii. 26. † 13. Isaiah lvi. 7, 8.

to the SON of David; they were sore displeased,

16 And said unto him, Hearst thou what these say? And JESUS saith unto them, Yea; have ye never read, "Out of the Mouth of Babes and Sucklings thou hast perfected Praise?" †

17 And he left them, and went out of the CITY into Bethany; and he lodged there.

§ CXXII.

18 Now in the Morning as he returned into the CITY, he hungered.

19 And when he saw a Fig-tree in the WAY, he came to it, and found nothing thereon, but Leaves only, and said unto it, Let no Fruit grow on thee henceforward for EVER. And presently the FIG-TREE withered away.

20 And when the DISCIPLES saw it, they marvelled, saying, How soon is the FIG-TREE withered away!

21 JESUS answered and said unto them, Verily I say unto you, If ye have Faith, and doubt not, ye shall not only do THIS *which is done* to the FIG-TREE, but also if ye shall say unto this MOUNTAIN, Be thou removed, and be thou cast into the SEA; it shall be done.

22 And all things, whatsoever ye shall ask in PRAYER, believing, ye shall receive.

§ CXXIII.

23 And when he was come into the TEMPLE, the CHIEF-PRIESTS and the ELDERS of the PEOPLE came unto him as he was teaching, and said, By What

Authority doest thou these things? and who gave thee this AUTHORITY?

24 And JESUS answered and said unto them, I also will ask you one Thing, which if ye tell me, I in like wise will tell you by What Authority I do these things.

25 † The BAPTISM of John, whence was it? from Heaven, or of Men? And THEY reasoned † with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of Men; we fear the PEOPLE; for all hold JOHN as a Prophet.

27 And they answered JESUS, and said, We cannot tell. And he said unto them, Neither tell I you by What Authority I do these things.

28 But what think ye? A *certain* Man had † two Sons; and he came to the FIRST, and said, Son, go work To-day in my VINEYARD.

29 HE answered and said, † I will not: but afterward he repented, and went.

30 And he came to the SECOND, and said likewise. And HE answered and said, I *go*, sir: and went not.

31 Whether of them TWAIN did the WILL of *his* FATHER? They say [unto him], The † FIRST. JESUS saith unto them, Verily I say unto you, That the PUBLICANS and the HARLORS go into the KINGDOM of GOD before you.

32 For John came unto you in the Way of Righteousness, and ye

† VATICAN MANUSCRIPT.—25. THAT BAPTISM which was of John. 25. among themselves. 28. Two Sons. 29. I go sir: and went not. And he came to the SECOND, and said likewise. And he answered and said, I will not: but afterward he repented, and went (b). 31. LATTER. See 31.

‡ 16. Psalms viii. 2.

believed him not: but the **PUBLICANS** and the **HARLOTS** believed him: and *ye*, when ye had seen *it*, repented not afterward, that ye might **BELIEVE** him.

§ CXXIV.

33 Hear Another Parable: There was a [certain] Householder, which planted a Vineyard, and hedged it round about, and digged a Winepress in it, and built a Tower, and let it out to Husbandmen, and went into a far country:

34 And when the **TIME** of the **FRUIT** drew near, he sent his **SERVANTS** to the **HUSBANDMEN**, that they might receive the **FRUITS** of it.

35 And the **HUSBANDMEN** took his **SERVANTS**, and beat one, and killed another, and stoned another.

36 Again, he sent Other **Servants** more than the **FIRST**: and they did unto them likewise.

37 But last of all he sent unto them his **SON**, saying, They will reverence my **SON**.

38 But when the **HUSBANDMEN** saw the **SON**, they said among themselves, This is the **HEIR**; come, let us kill him, and let us seize [on] his **INHERITANCE**.

39 And they caught him, and cast *him* out of the **VINEYARD**, and slew *him*.

40 When the **LORD** therefore of the **VINEYARD** cometh, what will he do unto those **HUSBANDMEN**?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* **VINEYARD** unto Other Husbandmen, which shall render him the **FRUITS** in their **SEASONS**.

42 **JESUS** saith unto them, Did ye never read in the **SCRIPTURES**, "The Stone which the **BUILDERS** rejected, the same is become the Head of the Corner: this is the **LORD's** doing, and it is marvellous in our Eyes?" †

43 Therefore say I unto you, The **KINGDOM** of **GOD** shall be taken from you, and given to a Nation bringing forth the **FRUITS** thereof.

44 And **WHOSOEVER** shall **FALL** on this **STONE** shall be broken: but on whomsoever it shall fall, it will grind him to powder.

§ CXXV.

45 And when the **CHIEF-PRIESTS** and **PHARISEES** had heard his **PARABLES**, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the **MULTITUDE**, because they took him for a Prophet.

CHAPTER XXII.

1 And **JESUS** answered and spake unto them again by **Parables**, and said,

2 The **KINGDOM** of **HEAVEN** is like unto a certain King, which made a Marriage for his **SON**,

3 And sent forth his **SERVANTS** to call **THEM** that were **BIDDEN** to the **WEDDING**: and they would not come.

4 Again, he sent forth Other **Servants**, saying, Tell **THEM** which are **BIDDEN**, Behold, I have prepared my **DINNER**: my **OXEN** and *my* **FATLINGS** are killed, and all things are ready: come unto the **MARRIAGE**.

† VATICAN MANUSCRIPT.—See 33, 38.

‡ 42. Psalm cxviii. 22.

5 But THEY made light of *it*, and went their ways, ONE to *his FARM, ANOTHER to his MERCHANTISE:

6 And the REMNANT took his SERVANTS, and entreated *them* spitefully, and slew *them*.

7 † But when the KING heard *thereof*, he was wroth: and he sent forth his ARMIES, and destroyed those MURDERERS, and burned up their CITY.

8 Then saith he to his SERVANTS, The WEDDING is ready, but THEY which were BIDDEN were not worthy.

9 Go ye therefore into the HIGHWAYS, and as many as ye shall find, bid to the MARRIAGE.

10 So those SERVANTS went out into the HIGHWAYS, and gathered together all as many as they found, both Bad and Good: and the WEDDING was furnished with guests.

11 And when the KING came in to see the GUESTS, he saw there a Man which had not on a Wedding Garment:

12 And he saith unto him, Friend, how camest thou in hither not having a Wedding Garment? And HE was speechless.

13 Then said the KING to the SERVANTS, Bind him Hand and Foot, and take him away, and cast † *him* into OUTER DARKNESS; there shall be WEEPING and GNASHING of TEETH.

14 For Many are called, but Few are chosen.

§ CXXVI.

15 Then went the PHARISEES, and took Council how they might entangle him in *his* Talk.

16 And they sent out unto him their DISCIPLES with the HERODIANS, saying, Master, we know That thou art true, and teachest the WAY of GOD in Truth, neither carest thou for any *man*: for thou regardest not the Person of Men.

17 Tell us therefore, What thinkest thou? Is it lawful to give Tribute unto Cæsar, or not?

18 But JESUS perceived their WICKEDNESS, and said, Why tempt ye me, ye Hypocrites?

19 Shew me the TRIBUTE MONEY. And THEY brought unto him a Penny.

20 And he saith unto them, Whose *is* this IMAGE and SUPERSCRIPTION?

21 They say [unto him], Cæsar's. Then saith he unto them, Render therefore unto Cæsar the THINGS which are Cæsar's; and unto GOD the THINGS that are GOD's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

§ CXXVII.

23 The Same DAY came to him *the † Sadducees, which SAY that there is no Resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no Children, his BROTHER shall marry his WIFE, and raise up Seed unto his BROTHER.

25 Now there were with us Seven Brethren: and the FIRST, when he had married a Wife, deceased, and, having no Issue, left his WIFE unto his BROTHER:

26 Likewise the SECOND also, and the THIRD, unto the SEVENTH.

* EMPHATIC TEXT.—5. his own Farm.

23. THOSE Sadducees which SAY.

† VATICAN MANUSCRIPT.—7. And the KING was wroth.

13. him. 23. Sadducees, which say. See 21.

27 And last of all the WOMAN died also.

28 Therefore in the RESURRECTION Whose WIFE shall she be of the SEVEN? for they all had her.

29 JESUS answered and said unto them, Ye do err, not knowing the SCRIPTURES, nor the POWER of GOD.

30 For in the RESURRECTION they neither marry, nor are given in marriage, but are as the ANGELS [of GOD] in †Heaven.

31 But as touching the RESURRECTION of the DEAD, have ye not read THAT which was SPOKEN unto you by GOD, saying,

32 "I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob"? † †GOD is not the God of the Dead, but of the Living.

33 And when the MULTITUDE heard *this*, they were astonished at his DOCTRINE.

§ CXXVIII.

34 But when the PHARISEES had heard That he had put the SADDUCEES to silence, they were gathered together.

35 Then one of them, *which was a Lawyer*, asked *him a question*, tempting him, [and saying,]

36 Master, *which is the great Commandment in the LAW?*

37 †JESUS said unto him, "Thou shalt love the Lord thy GOD with All thy HEART, and with All thy SOUL, and with All thy MIND." †

38 This is †the First and Great Commandment.

39 †And the Second is like unto it, "Thou shalt love thy NEIGHBOUR as thyself." †

40 On These TWO Commandments †hang All the LAW and the PROPHETS.

§ CXXIX.

41 While the PHARISEES were gathered together, JESUS asked them,

42 Saying, What think ye of CHRIST? Whose Son is he? They say unto him, *The son of DAVID*.

43 He saith unto them, How then doth David in Spirit call him Lord, saying,

44 "The LORD said unto my LORD, Sit thou on my Right *hand*, till I †make thine ENEMIES thy FOOTSTOOL"? †

45 If David then call him Lord, how is he his Son?

46 And no man was able to answer him a Word, neither durst any *man* from That DAY *forth* ask him any more *questions*.

CHAPTER XXIII.

§ CXXX.

1. Then spake JESUS to the MULTITUDE, and to his DISCIPLES,

2 Saying, The SCRIBES and the PHARISEES sit in MOSES' seat:

3 All therefore whatsoever they bid you [observe], *that* †observe and do; but do not ye after their WORKS: for they say, and do not.

† VATICAN MANUSCRIPT.—30. HEAVEN. 32 He is not the God (*b*). 37. And HE said. 38. the GREAT and First Commandment. 39. The Second is likewise: "Thou. 40. hangs. 44. put thine ENEMIES underneath thy FEET. 3. do ye, and observe; but. See 30, 35, 3.

† 32. Exod. iii. 6. † 37. Deut. vi. 4, 5. † 39. Lev. xix. 18. † 44. Psa. cx. 1.

4 †For they bind heavy Burdens and grievous to be borne, and lay *them* on MEN'S SHOULDERS; but †they *themselves* will not move *them* with one of their FINGERS.

5 But all their WORKS they do for to be SEEN of MEN: †they make broad their PIYYLACTERIES, and enlarge the BORDERS [of their GARMENTS].

6 And love the UPPERMOST-ROOMS at FEASTS, and the CHIEF-SEATS in the SYNAGOGUES.

7 And GREETINGS in the MARKETS, and to be called of MEN, Rabbi, [Rabbi.]

8 But be not *ye* called Rabbi: for one is Your †MASTER, [*even* CHRIST:] and all *ye* are Brethren.

9 And call no *man* your Father upon the EARTH: for one †is *your FATHER, which is in HEAVEN.

10 Neither be *ye* called Masters: for one is Your MASTER, *even* CHRIST.

11 But HE that is GREATEST among you shall be Your Servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 [But woe unto you, Scribes and Pharisees, Hypocrites! For ye shut up the KINGDOM of HEAVEN against MEN: for *ye* neither go in *yourselves*, neither suffer ye THEM that are ENTERING to go in.]

§ CXXXI.

14 Woe unto you, Scribes and

Pharisees, Hypocrites! For ye devour WIDOWS' HOUSES, and for a Pretence make long Prayer: therefore ye shall receive the Greater Damnation.

15 Woe unto you, Scribes and Pharisees, Hypocrites! For ye compass SEA and LAND to make One Proselyte, and when he is made, ye make him twofold more the Child of Hell than yourselves.

16 Woe unto you, *ye* blind Guides, *which SAY, Whosoever shall swear by the TEMPLE, it is nothing; but whosoever shall swear by the GOLD of the TEMPLE, he is a debtor!

17 Ye Fools and Blind: for whether is greater, the GOLD, or *the TEMPLE †that SANCTIFIETH the GOLD?

18 And, Whosoever shall swear by the ALTAR, it is nothing; but whosoever sweareth by *the GIFT that is upon it, he is guilty.

19 Ye Fools and Blind: for whether is greater, the GIFT, or *the ALTAR that SANCTIFIETH the GIFT?

20 WHOSO therefore shall SWEAR by the ALTAR, sweareth by it, and by ALL things thereon.

21 And WHOSO shall SWEAR by the TEMPLE, sweareth by it, and by HIM that DWELLETH therein.

22 And HE that shall SWEAR by HEAVEN, sweareth by the THRONE of GOD, and by HIM that SITTETH thereon.

§ CXXXII.

23 Woe unto you, Scribes and

* EMPHATIC TEXT.—9. THAT FATHER of yours which is. 16. YE which SAY.
17. THAT TEMPLE which SANCTIFIETH. 18. THAT GIFT which is. 19. THAT ALTAR which SANCTIFIETH.

† VATICAN MANUSCRIPT.—4. And they. 4. they will not move them with their FINGER. 5. for they. 8. TEACHER. 9. is Your HEAVENLY FATHER. Neither. 17 which SANCTIFIED. See 5, 7 (6), 8, 13.

Pharisees, Hypocrites! For ye pay tithe of MINT and ANISE and CUMMIN, and have omitted the WEIGHTIER *matters* of the LAW, JUDGMENT, MERCY, and FAITH: †these ought ye to have done, and not to leave the other undone.

24 Ye blind †Guides, * which STRAIN at a GNAT, and swallow a CAMEL.

§ CXXXIII.

25 Woe unto you, Scribes and Pharisees, Hypocrites! For ye make clean the OUTSIDE of the CUP and of the PLATTER, but within they are full of Extortion and Excess.

26 Thou blind Pharisee, cleanse first THAT *which is* WITHIN the CUP and PLATTER, that the OUTSIDE of them may be clean also.

§ CXXXIV.

27 Woe unto you, Scribes and Pharisees, Hypocrites! For ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of *Dead men's Bones, and of All Uncleaness.

28 Even so ye also outwardly appear righteous unto MEN, but within ye are full of Hypocrisy and Iniquity.

§ CXXXV.

29 Woe unto you, Scribes and Pharisees, Hypocrites! Because ye build the TOMBS of the PROPHETS, and garnish the SEPULCHRES of the RIGHTEOUS,

30 And say, If we had been in the DAYS of our FATHERS, we would not have been Partakers

with them in the BLOOD of the PROPHETS

31 Wherefore ye be witnesses unto yourselves, That ye are the Children of THEM which KILLED the PROPHETS.

32 Fill ye up then the MEASURE of your FATHERS.

33 Ye Serpents, ye Generation of Vipers, how can ye escape the DAMNATION of HELL?

34 Wherefore, behold, I send unto you Prophets, and Wise men, and Scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your SYNAGOGUES, and persecute them from City to City:

35 That upon you may come All the righteous Blood shed upon the EARTH, from the BLOOD of *RIGHTEOUS Abel unto the BLOOD of Zacharias Son of Barachias, whom ye slew between the TEMPLE and the ALTAR.

36 Verily I say unto you, All these things shall come upon this GENERATION.

37 O Jerusalem, Jerusalem, THOU that KILLEST the PROPHETS, and stonest THEM which are SENT unto thee, how often would I have gathered thy CHILDREN together, even as a Hen gathereth her CHICKENS under her WINGS, and ye would not!

38 Behold, your HOUSE is left unto you [desolate].

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, "Blessed is HE that COMETH in the Name of the Lord." †

* EMPHATIC TEXT.—24. YE which STRAIN.
35. Abel the RIGHTEOUS.

† VATICAN MANUSCRIPT.—23. but these things.
GNAT, and swallowing a CAMEL. See 38.

‡ 39. Psalms cxviii. 26.

27. the Bones of the Dead, and.

24. Guides, straining at a

CHAPTER XXIV.

§ CXXXVI.

1 And JESUS went out, and departed from the TEMPLE: and his DISCIPLES came to *him* for to shew him the BUILDINGS of the TEMPLE.

2 And †JESUS said unto them, See ye not all these things? verily I say unto you, There shall not be left here one Stone upon another, that shall not be thrown down.

§ CXXXVII.

3 And as he sat upon the MOUNT of OLIVES, the DISCIPLES came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the SIGN of THY coming, and of the END of the WORLD?

4 And JESUS answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my NAME, saying, I am CHRIST; and shall deceive many.

6 And ye shall hear of Wars and Rumours of Wars: see that ye be not troubled: for [all] *these things* must come to pass, but the END is not yet.

7 For Nation shall rise against Nation, and Kingdom against Kingdom: and there shall be Famines, [and Pestilences,] and Earthquakes, in divers Places.

8 All these *are* the Beginning of Sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill

you: and ye shall be hated of All NATIONS for my NAME'S sake.

10 And then shall Many be offended, and shall betray one another, and shall hate one another.

11 And Many False-prophets shall rise, and shall deceive Many.

12 And because INIQUITY shall ABOUND, the LOVE of MANY shall wax cold.

13 But HE that shall ENDURE unto the End, the same shall be saved.

14 And This GOSPEL of the KINGDOM shall be preached in All the WORLD for a Witness unto All NATIONS; and then shall the END come.

15 When ye therefore shall see *the ABOMINATION of DESOLATION, SPOKEN-OF by Daniel the PROPHET, stand in the holy Place, —WHOSO READETH, let him understand:—

16 Then let THEM which be in JUDÆA flee †into the MOUNTAINS:

17 Let HIM which is on the HOUSETOP not come down to take any thing out of his HOUSE:

18 Neither let HIM which is in the FIELD return back to take his †CLOTHES.

19 And woe unto THEM that ARE-WITH-CHILD, and to THEM that GIVE-SUCK in Those DAYS!

20 But pray ye that your FLIGHT be not in the Winter, neither on the Sabbath day:

21 For then shall be great Tribulation, such as was not since

* EMPHATIC TEXT.—15. THAT ABOMINATION of DESOLATION which is SPOKEN-OF by Daniel the PROPHET standing in.

† VATICAN MANUSCRIPT.—2. HE answered and said. 16. unto. 18. CLOAK. See 7.

the Beginning of the World to THIS-TIME, no, nor ever shall be.

22 And except those DAYS should be shortened, there should No Flesh be saved: but for the ELECT's sake those DAYS shall be shortened.

23 Then if any man shall say unto you, Lo, here is CHRIST, or there; believe it not.

24 For there shall arise False-Christ's, and False-prophets, and shall shew great Signs and Wonders; insomuch that, if it were possible, they shall deceive the very ELECT.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the DESERT; go not forth: behold, he is in the SECRET-CHAMBERS; believe it not.

27 For as the LIGHTNING cometh out of the East, and shineth even unto the West; so shall also the COMING of the SON of MAN be.

28 [For] wheresoever the CARCASE is, there will the EAGLES be gathered together.

29 Immediately after the TRIBULATION of those DAYS shall the SUN be darkened, and the MOON shall not give her LIGHT, and the STARS shall fall from HEAVEN, and the POWERS of the HEAVENS shall be shaken:

30 And then shall appear the SIGN of the SON of MAN in †HEAVEN: and then shall All the TRIBES of the EARTH mourn, and they shall see the SON of MAN coming in the CLOUDS of HEAVEN with Power and great Glory.

31 And he shall send his ANGELS with a great Sound of a Trumpet, and they shall gather together his ELECT from the FOUR Winds, from one End of Heaven to the other.

32 Now learn a PARABLE of the FIG-TREE; When his BRANCH is yet tender, and putteth forth LEAVES, ye know That SUMMER is nigh:

33 So likewise ye, when ye shall see All these things, know That it is near, even at the Doors.

34 Verily I say unto you, †This GENERATION shall not pass, till All these things be fulfilled.

35 HEAVEN and EARTH shall pass away, but my WORDS shall not pass away.

§ CXXXVIII.

36 But of that DAY and †HOUR knoweth no man, no, not the ANGELS of HEAVEN, †but my FATHER only.

37 †But as the DAYS of NOE were, so shall [also] the COMING of the SON of MAN be.

38 For as †in the DAYS that were before the FLOOD they were eating and drinking, marrying and giving in marriage, until the Day that Noe entered into the ARK,

39 And knew not until the FLOOD came, and took them all away; so shall [also] the COMING of the SON of MAN be.

40 Then shall two be in the FIELD; the †ONE shall be taken, and the †OTHER left.

41 Two women shall be grinding at the MILL; the one shall be taken, and the other left.

† VATICAN MANUSCRIPT.—30. Heaven, the SON, but the FATHER only. 37. For as. 40. one. 40. other. See 28, 37, 39.

34. That this.

36. Hour.

36. neither

38. in those DAYS, those that

42 Watch therefore: For ye know not What †Hour your LORD doth come.

43 But know this, That if the GOODMAN-OF-THE-HOUSE had known in What Watch the THIEF would come, he would have watched, and would not have suffered his HOUSE to be broken up.

44 Therefore be ye also ready: For in Such an Hour as ye think not the SON of MAN cometh.

§ CXXXIX.

45 Who then is a FAITHFUL and wise Servant, whom his LORD hath made ruler over his HOUSEHOLD, to GIVE them MEAT in due Season?

46 Blessed is that SERVANT, whom his LORD when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over All his GOODS.

48 But and if that EVIL Servant shall say in his HEART, My LORD delayeth [his coming];

49 And shall begin to smite †his FELLOWSERVANTS, and †to eat and drink with the DRUNKEN;

50 The LORD of that SERVANT shall come in a Day when he looketh not for him, and in an Hour that he is not aware of,

51 And shall cut him asunder, and appoint him his PORTION with the HYPOCRITES: there shall be WEEPING and GNASHING of TEETH.

CHAPTER XXV.

§ CXL.

1 Then shall the KINGDOM of

HEAVEN be likened unto Ten Virgins, which took their LAMPS, and went forth to meet the BRIDEGROOM.

2 And five of them were †wise, and FIVE were foolish.

3 †THEY that were FOOLISH took their LAMPS, and took no Oil with them:

4 But the WISE took Oil in [their] VESSELS with †their LAMPS.

5 While the BRIDEGROOM tarried, they all slumbered and slept.

6 And at Midnight there was a Cry made, Behold, the BRIDEGROOM [cometh]; go ye out †to meet him.

7 Then All those VIRGINS arose, and trimmed their LAMPS.

8 And the FOOLISH said unto the WISE, Give us of your OIL; For our LAMPS are gone out.

9 But the WISE answered, saying, Not so; lest there be not enough for us and you: [but] go ye rather to THEM that SELL, and buy for yourselves.

10 And while they went to buy, the BRIDEGROOM came; and THEY that were READY went in with him to the MARRIAGE: and the DOOR was shut.

11 Afterward came also the OTHER Virgins, saying, Lord, Lord, open to us.

12 But HE answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the DAY nor the HOUR [wherein the SON of MAN cometh].

14 For the kingdom of heaven is as a Man travelling into a

† VATICAN MANUSCRIPT.—42. Day.

cut. 2. foolish, and five were wise (b). 6. unto the Meeting. See 48, 4, 6, 9, 13.

49. his FELLOWSERVANTS.

3. For the FOOLISH.

49. should

4. their own.

far country, *who* called his OWN Servants, and delivered unto them his GOODS.

15 And unto ONE he gave Five Talents, to ANOTHER two, and to ANOTHER one; to every man according to his SEVERAL Ability; and straightway took his journey.

16 [Then] HE that had RECEIVED the FIVE Talents went and traded with the same, and †made *them* Other Five [Talents].

17 And likewise HE that *had received* TWO, [he also] gained Other two.

18 But HE that had RECEIVED ONE went and digged [in] the EARTH, and hid his LORD'S MONEY.

19 After a long Time the LORD of those SERVANTS cometh, and reckoneth with them.

20 And so HE that had RECEIVED FIVE Talents came and brought Other Five Talents, saying, Lord, thou deliveredst unto me Five Talents: behold, I have gained [beside them] Five Talents more.

21 His LORD said unto him, Well done, *thou* good and faithful Servant: thou hast been faithful over a Few things, I will make thee ruler over Many things: enter thou into the JOY of thy LORD.

22 HE also that had [RECEIVED] TWO Talents came and said, Lord, thou deliveredst unto me Two Talents: behold, I have gained Two Other Talents [beside them].

23 His LORD said unto him, Well done, good and faithful Servant; thou hast been faithful over a Few things, I will make

thee ruler over Many things: enter thou into the JOY of thy LORD.

24 Then HE which had RECEIVED the ONE Talent came and said, Lord, I knew thee That thou art an Hard Man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy TALENT in the EARTH: lo, *there* thou hast *that is* THINE.

26 His LORD answered and said unto him, *Thou* Wicked and slothful Servant, thou knewest That I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my MONEY to the EXCHANGERS, and *then* at my coming I should have received mine OWN with Usury.

28 Take therefore the TALENT from him, and give *it* unto HIM which HATH TEN Talents.

29 For unto EVERY-ONE that HATH shall be given, and he shall have abundance: but from HIM that HATH not shall be taken away even that which he hath.

30 And cast ye the UNPROFITABLE Servant into OUTER DARKNESS: there shall be WEeping and GNASHING OF TEETH.

§ CXLI.

31 When the SON of MAN shall come in his GLORY, and All †the HOLY Angels with him, then shall he sit upon the Throne of his Glory:

32 And before him shall be gathered All NATIONS: and he shall separate them one from another, as a SHEPHERD divideth his SHEEP from the GOATS:

33 And he shall set the SHEEP

† VATICAN MANUSCRIPT.—16. gained Other five. (twice), 17, 18, 20, 22 (twice).

31. the ANGELS. See 16

on his Right *hand*, but the GOATS on the Left.

34 Then shall the KING say unto THEM on his Right *hand*, Come, ye BLESSED of my FATHER, inherit the KINGDOM prepared for you from the Foundation of the World:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a Stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me.

37 Then shall the RIGHTEOUS answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a Stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in Prison, and came unto thee?

40 And the KING shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the LEAST of These my BRETHREN, ye have done *it* unto me.

§ CXLII.

41 Then shall he say also unto THEM on the Left *hand*, Depart from me, ye CURSED, into *EVERLASTING FIRE, PREPARED for the DEVIL and his ANGELS:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a Stranger, and ye took me not in: naked, and ye clothed me not: sick, and in Prison, and ye visited me not.

44 Then shall *they* also answer [him], saying, Lord, when saw we thee an hungered, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the LEAST of These, ye did *it* not to me.

46 And these shall go away into everlasting Punishment: but the RIGHTEOUS into Life eternal.

CHAPTER XXVI.

§ CXLIII.

1 And it came to pass, when JESUS had finished All these SAYINGS, he said unto his DISCIPLES,

2 Ye know That after Two Days is *the feast of* the PASSOVER, and the SON of MAN is betrayed to be CRUCIFIED.

3 Then assembled together the CHIEF-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, unto the PALACE of *the HIGH-PRIEST, who was CALLED Caiaphas,

4 And consulted that they might take JESUS by Subtilty and kill *him*.

5 But they said, Not on the FEAST *day*, lest there be an Up-roar among the PEOPLE.

§ CXLIV.

6 Now when JESUS was in Bethany, in the House of Simon the LEPER,

7 There came unto him a Woman having an Alabaster-box of very precious Ointment, and

* EMPHATIC TEXT.—41. THAT EVERLASTING FIRE which is PREPARED. 3. THAT HIGH-PRIEST who.

† VATICAN MANUSCRIPT.—See 44.

poured it on his HEAD, as he sat *at meal*.

8 But when †his DISCIPLES saw *it*, they had indignation, saying, To what purpose is this WASTE?

9 For This [OINTMENT] might have been sold for much, and given to the POOR.

10 When JESUS understood *it*, he said unto them, Why trouble ye the WOMAN? for she hath wrought a good Work upon me.

11 For ye have the POOR always with you; but Me ye have not always.

12 For in that she hath poured this OINTMENT on my BODY, SHE did *it* for my BURIAL.

13 Verily I say unto you, Where-soever this GOSPEL shall be preached in the Whole WORLD, *there* shall also this, that this woman hath done, be told for a Memorial of her.

§ CXLV.

14 Then *one of the TWELVE, CALLED Judas Iscariot, went unto the CHIEF-PRIESTS,

15 And said *unto them*, What will ye give me, and £ will deliver him unto you? And THEY covenanted with him for Thirty Pieces-of-silver.

16 And from that time he sought Opportunity to betray him.

§ CXLVI.

17 Now the FIRST *day* of the *feast* of UNLEAVENED-BREAD the DISCIPLES came to JESUS, saying [unto him], Where wilt thou that we prepare for thee to eat the PASSOVER?

18 And HE said, Go into the CITY to SUCH a man, and say unto him, The MASTER saith, My TIME is at hand; I will keep the PASS-OVER at thy house with my DISCIPLES.

19 And the DISCIPLES did as JESUS had appointed them; and they made ready the PASS-OVER.

§ CXLVII.

20 Now when the Even was come, he sat down with the TWELVE.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one [of them] to say unto him, Lord, is it £?

23 And HE answered and said, HE that DIPPETH *his* HAND with me in the DISH, the same shall betray me.

24 The SON of MAN goeth as it is written of him: but woe unto that MAN by whom the SON of MAN is betrayed! it had been good for that MAN if he had not been born.

25 Then *Judas, which BETRAYED him, answered and said, Master, is it £? He said unto him, *Thou* hast said.

§ CXLVIII.

26 And as they were eating, JESUS took †BREAD, and blessed *it*, and brake *it*, and gave *it* to the DISCIPLES, and said, Take, eat; this is my BODY.

27 And he took the †CUP, and gave thanks, and gave *it* to them, saying, Drink *ye all of it;

* EMPHATIC TEXT.—14. THAT one of the TWELVE who was CALLED. 25. THAT Judas which. 27. all ye of it.

† VATICAN MANUSCRIPT.—8. the DISCIPLES. 26. Bread. 27. Cup See 9, 17, 22.

28 For †this is *my BLOOD of the NEW Testament, which is SHED for Many for the Remission of Sins.

29 But I say unto you, I will not drink henceforth of This FRUIT of the VINE, until that DAY when I drink it new with you in my FATHER'S KINGDOM.

30 And when they had sung an hymn, they went out into the MOUNT of OLIVES.

§ CXLIX.

31 Then saith JESUS unto them, All ye shall be offended because of me this NIGHT: for it is written, "I will smite the SHEPHERD, and the SHEEP of the FLOCK shall be scattered abroad." †

32 But after I am RISEN-AGAIN, I will go before you into GALILEE.

33 PETER answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 JESUS said unto him, Verily I say unto thee, That This NIGHT, before the Cock crow, thou shalt deny me thrice.

35 PETER said unto him, Though I should die with thee, yet will I not deny Thee. Likewise also said All the DISCIPLES.

36 Then cometh JESUS with them unto a Place called Gethsemane, and saith unto the DISCIPLES, Sit ye here, while I go and pray yonder.

37 And he took with him PETER and the TWO Sons of Zebedee,

and began to be sorrowful and very heavy.

38 Then saith he unto them, My SOUL is exceeding sorrowful, even unto Death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his Face, and prayed, saying, O my Father, if it be possible, let this CUP pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the DISCIPLES, and findeth them asleep, and saith unto PETER, What, could ye not watch with me One Hour?

41 Watch and pray, that ye enter not into Temptation: the SPIRIT indeed is willing, but the FLESH is weak.

§ CL.

42 He went away again the second time, and prayed, [saying,] O my Father, if This [CUP] may not pass away [from me], except I drink it, thy WILL be done.

43 And he came and found them asleep again: for Their EYES were heavy.

44 And he left them, and went away again, and prayed the third time, saying †the SAME Words.

45 Then cometh he to †his DISCIPLES, and saith unto them, Sleep on NOW, and take your rest: †behold, the HOUR is at hand, and the SON of MAN is betrayed into the Hands of Sinners.

46 Rise, let us be going: behold,

* EMPHATIC TEXT.—28. THAT BLOOD of mine which is of the NEW Testament, THAT which is SHED.

† VATICAN MANUSCRIPT.—28. this is my BLOOD of the TESTAMENT, THAT which is SHED. 44. again the SAME Words. 45. the DISCIPLES. 45. for behold. See 42 (thrice).

‡ 31. Zechariah xiii. 7.

HE is at hand that doth BETRAY me.

§ CLI.

47 And while he yet spake, lo, Judas, one of the TWELVE, came, and with him a great Multitude with Swords and Staves, from the CHIEF-PRIESTS and Elders of the PEOPLE.

48 Now HE that BETRAYED him gave them a Sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to JESUS, and said, Hail, Master; and kissed him.

50 And JESUS said unto him, Friend, wherefore art thou come? Then came they, and laid HANDS on JESUS, and took him.

51 And, behold, one of THEM which were with †Jesus stretched out *his* HAND, and drew his SWORD, and struck a SERVANT of the HIGH-PRIEST'S, and smote off His EAR.

52 Then said JESUS unto him, Put up again Thy SWORD into his PLACE: for ALL THEY that TAKE the Sword shall perish with the Sword.

53 Thinkest thou That I cannot [now] pray to my FATHER, and he shall presently give me more than Twelve Legions of Angels?

54 But how then shall the SCRIPTURES be fulfilled, That thus it must be?

§ CLII.

55 In That *same* HOUR said JESUS to the MULTITUDES, Are ye come out as against a Thief with Swords and Staves, for to take me? I sat daily [with you] teaching in the TEMPLE, and ye laid no hold on me.

56 But all this was done, that the SCRIPTURES of the PROPHETS might be fulfilled. Then all †the DISCIPLES forsook him, and fled.

57 And THEY that had LAID-HOLD on JESUS led *him* away to Caiaphas the HIGH-PRIEST, where the SCRIBES and the ELDERS were assembled.

58 But PETER followed him afar off unto the HIGH-PRIEST'S PALACE, and went in, and sat with the SERVANTS, to see the END.

§ CLIII.

59 Now the CHIEF-PRIESTS, [and ELDERS], and all the COUNCIL, sought False-witness against JESUS, to put him to death;

60 But found none: [yea,] though Many False-witnesses came, [yet found they none]. At the last came Two [False-witnesses],

61 And said, This *fellow* said, I am able to destroy the TEMPLE of GOD, and to build it in Three Days.

62 And the HIGH-PRIEST arose, and said unto him, Answerest thou nothing? what is *it* which these witness against thee?

63 But JESUS held his peace. And the HIGH-PRIEST [answered and] said unto him, I adjure thee by the LIVING GOD, that thou tell us whether *thou* be the CHRIST, the SON of GOD.

64 JESUS saith unto him, *Thou* hast said: nevertheless I say unto you, Hereafter shall ye see the SON of MAN sitting on the Right *hand* of POWER, and coming in the CLOUDS of HEAVEN.

65 Then the HIGH-PRIEST rent his CLOTHES, saying, He hath

† VATICAN MANUSCRIPT.—51. him stretched out. See 53, 55, 59, 60 (thrice), 63.

56. his DISCIPLES forsook.

spoken blasphemy; what further Need have we of Witnesses? behold, now ye have heard † his **BLASPHEMY**.

66 What think ye? **THEY** answered and said, He is guilty of Death.

67 Then did they spit in his **FACE** and buffeted him; and **OTHERS** smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is **HE** that **SMOTE** thee?

§ CLIV.

69 Now **PETER** sat without in the **PALACE**: and a **Damsel** came unto him, saying, **Thou** also wast with Jesus of **GALILEE**.

70 But **HE** denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the **PORCH**, another *maid* saw him, and said unto **THEM** that were there, This *fellow* was also with Jesus of **NAZARETH**.

72 And again he denied with an Oath, I do not know the **MAN**.

73 And after a while came unto *him* **THEY** that **STOOD-BY**, and said to **PETER**, Surely *thou* also art *one* of them; for thy **SPEECH** bewrayeth Thee.

74 Then began he to curse and to swear, *saying*, I know not the **MAN**. And immediately the **Cock** crew.

75 And **PETER** remembered the **WORD** of **JESUS**, which said [unto him], Before the **Cock** crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

§ CLV.

1 When the Morning was come, All the **CHIEF-PRIESTS** and **ELDERS** of the **PEOPLE** took Counsel against **JESUS** to put him to death:

2 And when they had bound him, they led *him* away, and delivered † him to [**Pontius**] **Pilate** the **GOVERNOR**.

§ CLVI.

3 Then ***Judas**, which had **BE-TRAYED** him, when he saw That he was condemned, repented himself, and brought again the **THIRTY** Pieces-of-silver to the **CHIEF-PRIESTS** and **ELDERS**,

4 Saying, I have sinned in that I have betrayed the innocent Blood. And **THEY** said, What is *that* to us? see *thou to that*.

5 And he cast down the **PIECES-OF-SILVER** in the **TEMPLE**, and departed, and went and hanged himself.

6 And the **CHIEF-PRIESTS** took the **SILVER-PIECES**, and said, It is not lawful for to put them into the **TREASURY**, because it is the Price of Blood.

7 And they took Counsel, and bought with them the **POTTER'S FIELD**, to bury **STRANGERS** in.

8 Wherefore that **FIELD** was called, The Field of Blood, unto **THIS-DAY**.

9 Then was fulfilled **THAT** which was **SPOKEN** by **Jeremy** the **PROPHET**, saying, "And they took the **THIRTY** Pieces-of-silver, the **PRICE** of **HIM** that was **VALUED**,

* **EMPHATIC TEXT**.—3. **THAT** Judas which.

† **VATICAN MANUSCRIPT**.—65. the **BLASPHEMY**.

2. *him*. See 75, 2.

whom they of the Children of Israel did value;

10 And gave them for the POTTER'S FIELD, as the Lord appointed me." †

§ CLVII.

11 And JESUS stood before the GOVERNOR: and the GOVERNOR asked him, saying, Art thou the KING of the JEWS? and JESUS said unto him, Thou sayest.

12 And when he was ACCUSED of the CHIEF-PRIESTS and ELDERS, he answered nothing.

13 Then said PILATE unto him, Hearest thou not how many things they witness against Thee?

14 And he answered him to Never a Word; insomuch that the GOVERNOR marvelled greatly.

§ CLVIII.

15 Now at *that* Feast the GOVERNOR was wont to release unto the PEOPLE a Prisoner, whom they would.

16 And they had then a notable Prisoner, called Barabbas.

17 Therefore when they were gathered together, PILATE said unto them, Whom will ye that I release unto you? Barabbas, or *Jesus which is CALLED Christ?

18 For he knew That for Envy they had delivered him.

19 When he was set down on the JUDGMENT-SEAT, his WIFE sent unto him, saying, Have thou nothing to do with that JUST man: for I have suffered many things this-day in a Dream because of him.

20 But the CHIEF-PRIESTS and ELDERS persuaded the MULTI-

TUDE that they should ask BARABBAS, and destroy JESUS.

21 The GOVERNOR answered and said unto them, Whether of the TWAIN will ye that I release unto you? THEY said, † Barabbas.

22 PILATE saith unto them, What shall I do then with *Jesus which is CALLED Christ? They all say [unto him], Let him be crucified.

23 And † the GOVERNOR said, Why, What Evil hath he done? But THEY cried out the more, saying, Let him be crucified.

§ CLIX.

24 When PILATE saw That he could prevail nothing, but *that* rather a Tumult was made, he took Water, and washed *his* HANDS before the MULTITUDE, saying, I am innocent of † the BLOOD of this [JUST] person: see ye to it.

25 Then answered All the PEOPLE, and said, His BLOOD be on us, and on our CHILDREN.

26 Then released he BARABBAS unto them: and when he had scourged JESUS, he delivered *him* to be crucified.

§ CLX.

27 Then the SOLDIERS of the GOVERNOR took JESUS into the COMMON-HALL, and gathered unto him the Whole BAND of soldiers.

28 And † they stripped him, and put on him a scarlet Robe.

29 And when they had platted a Crown of Thorns, they put *it* upon his HEAD, and a Reed in his RIGHT hand: and they bowed the knee before him, and mocked him, saying, Hail, † KING of the JEWS!

* EMPHATIC TEXT.—17. THAT JESUS which. 22. THAT Jesus which.

† VATICAN MANUSCRIPT.—21. BARABBAS. 23. HE said. 24. this BLOOD: see ye to it. 28. clothing him, they put on him. 29. King of the Jews. See 22, 24.

† 10. Zechariah xi. 12, 13.

30 And they spit upon him, and took the REED, and smote him on the HEAD.

31 And after that they had mocked him, they took the ROBE off from him, and put his own RAIMENT on him, and led him away to crucify him.

32 And as they came out, they found a Man of Cyrene, Simon by Name: him they compelled to bear his CROSS.

33 And when they were come unto a Place called Golgotha, that is to say, a Place of a Skull,

34 They gave him † Vinegar to drink mingled with Gall: and when he had tasted thereof he would not drink.

35 And they crucified him, and parted his GARMENTS, casting Lots: [that IT might be fulfilled which was SPOKEN by the PROPHET, "They parted my GARMENTS among them, and upon my VESTURE did they cast Lots."†]

36 And sitting down they watched him there;

37 And set up over his HEAD his ACCUSATION written, This is Jesus the KING of the JEWS.

§ CLXI.

38 Then were there Two Thieves crucified with him, one on the Right hand, and another on the Left.

39 And THEY that PASSED-BY reviled him, wagging their HEADS,

40 And saying, THOU that DESTROYEST the TEMPLE, and buildest it in Three Days, save

thyself. If thou be the Son of † GOD, come down from the CROSS.

41 Likewise also the CHIEF-PRIESTS mocking him, with the SCRIBES and Elders, said,

42 He saved Others; Himself he cannot save. † If he be the King of Israel, let him now come down from the CROSS, and we will believe † him.

43 He trusted in GOD; let him deliver † him now, if he will have him: for he said, I am the Son of God.

44 *The THIEVES also, which were CRUCIFIED with him, cast the SAME in his teeth.

§ CLXII.

45 Now from the Sixth Hour there was Darkness over All the LAND unto the ninth Hour.

46 And about the NINTH Hour JESUS cried with a loud Voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken Me?

47 Some of THEM that STOOD there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a Sponge, and filled it with Vinegar, and put it on a Reed, and gave him to drink.

49 The REST said, Let be, let us see whether Elias will come to save † him.

50 JESUS, when he had cried again with a loud Voice, yielded up the GHOST.

§ CLXIII.

51 And, behold, the VEIL of

* EMPHATIC TEXT.—44. THOSE THIEVES also which.

† VATICAN MANUSCRIPT.—34. Wine. 40. God. 42. Is he the King of Israel? let. 42. on him. 43. him. 49. him. And another took a Spear, and pierced his side, and there came out Blood and Water. Jesus, when. See 35.

‡ 35. Psalms cxli. 18.

the TEMPLE was rent in Twain from the top to the bottom; and the EARTH did quake, and the ROCKS rent;

52 And the GRAVES were opened; and Many Bodies of the SAINTS which SLEPT arose,

53 And came out of the GRAVES after his RESURRECTION, and went into the HOLY City, and appeared unto Many.

(§ CLXIV.)

54 Now when the CENTURION, and THEY that were with him WATCHING JESUS, saw the EARTHQUAKE, and *those* THINGS that were DONE, they feared greatly, saying, Truly this was the Son of God.

55 And many Women were there beholding afar off, which followed JESUS from GALILEE, ministering unto him:

56 Among which was Mary MAGDALENE, and Mary the MOTHER of JAMES and Josès, and the MOTHER of Zebedee's CHILDREN.

§ CLXV.

57 When the Even was come, there came a rich Man of Arimathea, named Joseph, who also himself was JESUS' disciple:

58 ~~He~~ went to PILATE, and begged the BODY of JESUS. Then PILATE commanded †the BODY to be delivered.

59 And when JOSEPH had taken the BODY, he wrapped it in a clean Linen-cloth,

60 And laid it in his own NEW Tomb, which he had hewn out in the ROCK: and he rolled a great Stone to the DOOR of the SEPULCHRE, and departed.

61 And there was Mary MAGDALENE, and the OTHER Mary, sitting over against the SEPULCHRE.

§ CLXVI.

62 Now the NEXT-DAY, that followed *the day of* the PREPARATION, the CHIEF-PRIESTS and PHARISEES came together unto Pilate,

63 Saying, Sir, we remember That ~~that~~ DECEIVER said, while he was yet alive, After Three Days I will rise again.

64 Command therefore that the SEPULCHRE be made sure until the THIRD Day, lest †his DISCIPLES come [by Night,] and steal him away, and say unto the PEOPLE, He is risen from the DEAD: so the LAST Error shall be worse than the FIRST.

65 PILATE said unto them, Ye have a Watch: go your way, make *it* as sure as ye can.

66 So THEY went, and made the SEPULCHRE sure, scaling the STONE, and setting a WATCH.

CHAPTER XXVIII.

§ CLXVII.

1 In the End of the Sabbath, as it BEGAN-TO-DAWN toward the first *day* of the Week, came Mary MAGDALENE and the OTHER Mary to see the SEPULCHRE.

2 And, behold, there was a great Earthquake: for the Angel of the Lord descended from Heaven, and came and rolled back the STONE, [from the DOOR,] and sat upon it.

3 His COUNTENANCE was like Lightning, and his RAIMENT white as Snow:

† VATICAN MANUSCRIPT.—58. it to be delivered.

64. the DISCIPLES. See 64, 2.

4 And for FEAR of him the KEEPERs did shake, and became as Dead men.

5 And the ANGEL answered and said unto the WOMEN, Fear not ye: for I know That ye seek *Jesus, which was CRUCIFIED.

6 He is not here: for he is risen, as he said. Come, see the PLACE where †the LORD lay.

7 And go quickly, and tell his DISCIPLES That he is risen from the DEAD; and, behold, he goeth before you into GALILEE; there shall ye see him: lo, I have told you.

§ CLXVIII.

8 And they departed quickly from the SEPULCHRE with Fear and great Joy; and did run to bring his DISCIPLES word.

9 And [as they went to tell his DISCIPLES], behold, JESUS met them, saying, All hail. And THEY came and held him by the FEET, and worshipped him.

10 Then said JESUS unto them, Be not afraid: go tell my BRETHREN that they go into GALILEE, and there shall they see Me.

§ CLXIX.

11 Now when they were going, behold, some of the WATCH came into the CITY, and shewed unto the CHIEF-PRIESTS. All the THINGS that were DONE.

12 And when they were assembled with the ELDERS, and had taken Counsel, they gave large Money unto the SOLDIERS,

13 Saying, Say ye, His DISCIPLES came by Night, and stole him away while we slept.

14 And if this come to the GOVERNOR's ears, we will persuade †him, and secure You.

15 So THEY took the MONEY, and did as they were taught: and this SAYING is commonly reported among the Jews until †THIS-DAY.

§ CLXX.

16 Then the ELEVEN Disciples went away into GALILEE, into a MOUNTAIN where JESUS had appointed them.

17 And when they saw him, they worshipped †him: but SOME doubted.

18 And JESUS came and spake unto them, saying, All Power is given unto me in Heaven and in Earth.

19 Go ye therefore, and teach All NATIONS, baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you ALWAYS, even unto the END of the WORLD. [Amen.] †

* ENPHATIC TEXT.—5. THAT JESUS which.

† VATICAN MANUSCRIPT.—6. he lay. 14. him. 15. THIS Day. 17. him. See 9, 20. 20. Subscription: ACCORDING TO MATTHEW.

† THE GOSPEL ACCORDING TO ST. MARK.

CHAPTER I.

SECTION I.

1 The Beginning of the GOSPEL of Jesus Christ, the Son of †GOD;

2 As it is written in †the PROPHETS, "Behold, †I send my MESSENGER before thy Face, which shall prepare thy WAY [before thee]." †

3 "The Voice of one crying in the WILDERNESS, Prepare ye the WAY of the Lord, make his PATHS straight." †

4 John did baptize in the WILDERNESS, and preach the Baptism of Repentance for the Remission of Sins.

5 And there went out unto him All the LAND of JUDÆA, and †THEY of Jerusalem, and were [all] baptized of him in the RIVER of JORDAN, confessing their SINS.

6 And John was clothed with Camel's Hair, and with a Girdle of a Skin about his LOINS; and he did eat Locusts and wild Honey;

7 And preached, saying, There cometh ONE MIGHTIER than I after [me], the LATCHET of whose SHOES I am not worthy to stoop down and unloose.

8 I [indeed] have baptized you

with Water: but ~~he~~ he shall baptize you with the holy Ghost.

§ II.

9 [And] it came to pass in Those DAYS, that Jesus came from Nazareth of GALILEE, and was baptized of John in JORDAN.

10 And straightway coming up out of the WATER, he saw the HEAVENS opened, and the SPIRIT like a Dove descending upon him:

11 And there came a Voice from HEAVEN, saying, Thou art my BELOVED SON, in †whom I am well pleased.

§ III.

12 And immediately the SPIRIT driveth Him into the WILDERNESS.

13 And he was [there] in the WILDERNESS forty Days, tempted of SATAN; and was with the WILD-BEASTS; and the ANGELS ministered unto him.

§ IV.

14 †Now after that JOHN was PUT-IN-PRISON, JESUS came into GALILEE, preaching the GOSPEL [of the KINGDOM] of GOD,

15 And saying, The TIME is fulfilled, and the KINGDOM of GOD is at hand: repent ye, and believe the GOSPEL.

16 †Now as he walked by the SEA of GALILEE, he saw Simon

† VATICAN MANUSCRIPT.—Title: ACCORDING TO MARK. 1. God. 2. ISAIAH the PROPHET. 2. I send. 5. all THEY. 11. thee I am. 14. Add. 16. And as he passed along by. See 2, 5, 7, 8, 9, 13, 14.

‡ 2. Mal. iii. 1. † 3. Isaiah xl. 3.

and Andrew †his BROTHER casting a Net into the SEA: for they were Fishers.

17 And JESUS said unto them, Come ye after me, and I will make you to become Fishers of Men.

18 And straightway they forsook †their NETS, and followed him.

19 And when he had gone a little further [thence], he saw *James the son of ZEBEDEE, and John his BROTHER, who also were in the SHIP mending their NETS.

20 And straightway he called them: and they left their FATHER Zebedee in the SHIP with the HIRED-SERVANTS, and went after him.

§ v.

21 And they went into Capernaum; and straightway on the SABBATH day he entered into the SYNAGOGUE, and taught.

22 And they were astonished at his DOCTRINE: for he taught them as one that had Authority, and not as the SCRIBES.

23 And there was in their SYNAGOGUE a Man with an unclean Spirit; and he cried out,

24 Saying, [Let us alone;] What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the HOLY-ONE of GOD.

25 And JESUS rebuked him, saying, Hold thy peace, and come out of him.

26 And when the UNCLEAN SPIRIT had torn him, and cried

with a loud Voice, he came out of him.

27 And they were all amazed, insomuch that they questioned †among themselves, saying, What thing is this? †what NEW DOCTRINE is this? For with Authority commandeth he even the UNCLEAN SPIRITS, and they do obey him.

28 And immediately his FAME spread abroad †throughout All the REGION round about GALILEE.

§ vi.

29 And forthwith, when †they were come out of the SYNAGOGUE, †they entered into the HOUSE of Simon and Andrew, with James and John.

30 But Simon's WIFE'S-MOTHER lay sick of a fever, and anon they tell him of her.

31 And he came and took †her by the HAND, and lifted her up; and [immediately] the FEVER left her, and she ministered unto them.

§ vii.

32 And at Even, when the SUN did set, they brought unto him ALL that were DISEASED, and THEM that were POSSESSED-WITH-DEVILS.

33 And all the CITY was gathered together at the DOOR.

34 And he healed Many that were sick of Divers Diseases, and cast out many Devils; and suffered not the DEVILS to speak, Because they knew †him.

35 And in the Morning, rising up a great while before day, he went out, [and departed] into a Solitary Place, and there prayed.

36 And †SIMON and THEY that

* EMPHATIC TEXT.—19. THAT James who is the son.

† VATICAN MANUSCRIPT.—16. the BROTHER of Simon casting. 18. the NETS. 27. It is a new Doctrine! With Authority. 28. everywhere throughout. 29. he was come. 31. her HAND. 34. him to be the Christ. 36. Simon. See 19, 24, 31, 35.

were with him followed after him.

37 And †when they had found him, they said unto him, All *men* seek for thee.

§ VIII.

38 And he said unto them, Let us go †into the NEXT Towns, that I may preach there also: for therefore came I forth.

39 And he †preached in their SYNAGOGUES throughout All GALILEE, and cast out DEVILS.

40 And there came a Leper to him, beseeching him, [and kneeling down to him, and] saying unto him, If thou wilt, thou canst make Me clean.

41 And †JESUS, moved with compassion, put forth †his HAND, and touched †him, and saith unto him, I will; be thou clean.

42 And [as soon as he had spoken], immediately the LEPROSY departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew Thyself to the PRIEST, and offer for thy CLEANSING those things which Moses commanded, for a Testimony unto them.

45 But HE went out, and began to publish *it* much, and to blaze abroad the MATTER, insomuch that *Jesus* could no more openly enter into the City, but was without in Desert Places: and they came to him from every quarter.

CHAPTER II.

§ IX.

1 And again he entered into Capernaum after *some* Days; and it was noised That he was in the House.

2 And [straightway] Many were gathered together, insomuch that there was no room to receive *them*, no, not SO-MUCH as about the DOOR: and he preached the WORD unto them.

3 And they come †unto him, bringing one sick of the palsy, which was borne of Four.

4 And when they could not come nigh unto him for the PRESS, they uncovered the ROOF where he was: and when they had broken *it* up, they let down the BED wherewith the SICK-OF-THE-PALSY lay.

5 When JESUS saw their FAITH, he said unto the SICK-OF-THE-PALSY, Son, thy SINS †be forgiven [thee].

6 But there were certain of the SCRIBES sitting there, and reasoning in their HEARTS.

7 †Why doth this *man* thus speak Blasphemies; Who can forgive Sins but GOD only?

8 And immediately when JESUS perceived in his SPIRIT That they [so] reasoned within themselves, he †said unto them, Why reason ye these things in your HEARTS?

9 Whether is it easier to say to the SICK-OF-THE-PALSY, †Thy SINS be forgiven [thee]; or to say, Arise, and take up thy BED, and walk?

+ VATICAN MANUSCRIPT.—37. they found him; and they say unto him. 38. elsewhere, into. 39. went and preached unto them in. 41. he, moved. 41. his HAND. 41. him. 3. bringing unto him one sick. 5. are forgiven. 7. How is it that this man thus speaketh? He blasphemeth! Who can. 8. saith unto. 9. Thy sins are forgiven. See 40, 42, 2, 5, 8, 9.

10 But that ye may know That the SON of MAN hath Power on EARTH to forgive Sins—he saith to the SICK-OF-THE-PALSY,—

11 I say unto thee, Arise, [and] take up thy BED, and go thy way into thine HOUSE.

12 And immediately he arose, took up the BED, and went forth before them all; insomuch that they were all amazed, and glorified GOD, † saying, We never saw it on this fashion.

§ X.

13 And he went forth again by the SEA-SIDE; and All the MULTITUDE resorted unto him, and he taught them.

14 And as he passed by, he saw * Levi the son of ALPHÆUS sitting at the RECEIPT-OF-CUSTOM, and said unto him, Follow me. And he arose and followed him.

§ XI.

15 And it came to pass, that, as Jesus SAT-AT-MEAT in his HOUSE, Many Publicans and Sinners sat also together with JESUS and his DISCIPLES: for there were Many, and they followed him.

16 And when the SCRIBES † and PHARISEES saw him eat with PUBLICANS and Sinners, they said unto his DISCIPLES, [How is it] That he eateth [and drinketh] with PUBLICANS and Sinners!

17 When JESUS heard it, he saith unto them, THEY that are WHOLE have no Need of the Physician, but THEY that are

SICK: I came not to call the Righteous, but Sinners [to Repentance].

§ XII.

18 And the DISCIPLES of John † and * of the PHARISEES used to fast: and they come and say unto him, Why do the DISCIPLES of John † and * of the PHARISEES fast, but THY Disciples fast not?

19 And JESUS said unto them, Can the CHILDREN of the BRIDE-CHAMBER fast, while the BRIDE-GROOM is with them? as long as they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM shall be taken away from them, and then shall they fast in † Those DAYS.

21 No man [also] seweth a Piece of new Cloth on an old Garment: else the NEW PIECE that filled it up † taketh away from the OLD, and the Rent is made worse.

22 And no man putteth new Wine into old Bottles: else the [NEW] WINE † doth burst the BOTTLES, and the WINE is spilled, and the BOTTLES will be marred: but new Wine must be put into new Bottles.

§ XIII.

23 And it came to pass, that he † went through the CORN-FIELDS on the SABBATH day; and his DISCIPLES began, as they † went, to pluck the EARS-OF-CORN.

24 And the PHARISEES said

* EMPHATIC TEXT.—14. THAT Levi who is the son. 18. THEY of the PHARISEES.
18. THEY of the PHARISEES.

† VATICAN MANUSCRIPT.—12. saying. 16. of the PHARISEES saw him eat. 18. and the PHARISEES. 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 20. THAT DAY. 21. of itself taketh away from. 22. will burst the BOTTLES, and the WINE will be destroyed, and the BOTTLES: but new Wine is put into new Bottles. 23. was passing through. 23. made their way, to pluck. See 11, 16 (twice), 17, 21, 22.

unto him, Behold, why do they on the SABBATH day that which is not lawful?

25 And †he said unto them, Have ye never read what David did, when he had Need, and was an hungered, ~~he~~, and THEY that were with him?

26 [How] he went into the HOUSE of GOD in the days of Abiathar the HIGH-PRIEST, and did eat the SHEWBREAD, which is not lawful to eat but for the PRIESTS, and gave also to THEM which WERE with him?

27 And he said unto them, The SABBATH was made for MAN, and not MAN for the SABBATH:

28 Therefore the SON of MAN is Lord also of the SABBATH.

CHAPTER III.

§ XIV.

1 And he entered again into the SYNAGOGUE; and there was a Man there which had a Withered HAND.

2 And they watched him, whether he would heal him on the SABBATH day; that they might accuse him.

3 And he saith unto * the MAN which HAD the Withered HAND, Stand FORTH.

4 And he saith unto them, Is it lawful to do good on the SABBATH days, or to do evil? to save Life, or to kill? But THEY held their peace.

5 And when he had looked round about on them with Anger, being grieved for the HARDNESS of their HEARTS, he saith unto

the MAN, Stretch forth † thine HAND. And he stretched it out: and his HAND was restored [whole as the OTHER].

6 And the PHARISEES went forth, and straightway † took Counsel with the HERODIANS against him, how they might destroy him.

§ XV.

7 But JESUS withdrew himself with his DISCIPLES to the SEA: and a Great Multitude from GALILEE followed him, and from JUDÆA,

8 And from Jerusalem, and from IDUMÆA, and from beyond JORDAN; and [THEY] about Tyre and Sidon, a great Multitude, when they had heard what great things † he did, came unto him.

9 And he spake to his DISCIPLES, that † a Small-ship should wait on him because of the MULTITUDE, lest they should throng him.

10 For he had healed Many; insomuch that they pressed upon him for to touch Him, as many as had Plagues.

11 And UNCLEAN SPIRITS, when they saw him, fell down before him, and cried, saying, Thou art the SON of GOD.

12 And he straitly charged them that they should not make Him known.

13 And he goeth up into a MOUNTAIN, and calleth unto him whom he would: and they came unto him.

§ XVI.

14 And he ordained † twelve, that they should be with him,

* EMPHATIC TEXT.—3. THAT MAN which HAD.

† VATICAN MANUSCRIPT.—25. he said. 5. the HAND. 6. gave Counsel. 8. he doeth. 9. Small-ships. 14. twelve, whom also he named Apostles, that. See 26, 5, 8.

and [that] he might send them forth to preach,

15 And to have Power [to heal SICKNESSES, and] to cast out DEVILS:

16 †And SIMON he surnamed Peter;

17 And *James the son of ZEBEDEE, and John the BROTHER of JAMES; and he surnamed them Boanerges, which is, The Sons of Thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and *James the son of ALPHÆUS, and Thaddæus, and Simon the CANAANITE,

19 And Judas Iscariot, which also betrayed him: and they went into an House.

20 And the Multitude cometh together again, so that they could not so much as eat Bread.

21 And when his FRIENDS heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And *the SCRIBES which CAME-DOWN from Jerusalem said, He hath Beelzebub, and, By the PRINCE of the DEVILS casteth he out DEVILS.

23 And he called them *unto him*, and said unto them in Parables, How can Satan cast out Satan?

24 And if a Kingdom be divided against itself, that KINGDOM cannot stand.

25 And if a House be divided against itself, that HOUSE cannot stand.

26 And if SATAN rise up against

himself, and be divided, he cannot stand, but hath an end.

27 †No man can enter into a STRONG man's HOUSE, and spoil his GOODS, except he will first bind the STRONG man; and then he will spoil his HOUSE.

28 Verily I say unto you, All SINS shall be forgiven unto the SONS of MEN, and †Blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the HOLY GHOST hath NEVER Forgiveness, but is in danger of Eternal †Damnation:

30 Because they said, He hath an unclean Spirit.

31 There came then †his BRETHREN and his MOTHER, and, standing without, sent unto him, calling him.

32 And the Multitude sat about him, and they said unto him, Behold, thy MOTHER and thy BRETHREN without seek for thee.

33 And he answered them, saying, Who is my MOTHER, or my BRETHREN?

34 [And] he looked round about on THEM which SAT about him, and said, Behold my MOTHER and my BRETHREN.

35 [For] whosoever shall do the WILL of GOD, the same is my Brother, and [my] Sister, and Mother.

CHAPTER IV.

§ XVII.

1 And he began again to teach by the SEA-SIDE: and there was

* EMPHATIC TEXT.—17. THAT James who is the son. 18. THAT James who is the son. 22. THOSE SCRIBES which CAME-DOWN.

† VATICAN MANUSCRIPT.—16. And he ordained TWELVE: both SIMON whom he surnamed PETER. 27. But no man. 28. BLASPHEMIES. 29. Transgression. 31. his MOTHER and his BRETHREN, and. See 14, 15, 34, 35 (twice).

gathered unto him a †great Multitude, so that he entered into a SHIP, and sat in the SEA; and the Whole MULTITUDE was by the SEA on the LAND.

2 And he taught them many things by Parables, and said unto them in his DOCTRINE,

3 Hearken; Behold, there went out a SOWER to †SOW:

4 And it came to pass, as he SOWED, some fell by the WAY-SIDE, and the FOWLS [of the AIR] came and devoured it up.

5 And some fell on STONY-GROUND, where it had not much Earth; and immediately it sprang up, because it HAD no Depth of Earth:

6 †But when the Sun was up, it was scorched; and because it HAD no Root, it withered away.

7 And some fell among THORNS, and the THORNS grew up, and choked it, and it yielded no Fruit.

8 And other fell on GOOD GROUND, and did yield Fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said [unto them], †HE that HATH Ears to hear, let him hear.

§ XVIII.

10 And when he was alone, THEY that were about him with the TWELVE asked of him the †PARABLE.

11 And he said unto them, Unto you †it is given to know the MYSTERY of the KINGDOM of GOD: but unto THEM that are

WITHOUT, ALL these things are done in Parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and †their SINS should be forgiven them.

13 And he said unto them, Know ye not this PARABLE? and how then will ye know ALL PARABLES?

14 The SOWER soweth the WORD.

15 And these are THEY by the WAY-SIDE, where the WORD is sown; but when they have heard, SATAN cometh immediately, and taketh away *the WORD that was SOWN †in their HEARTS.

16 And these are THEY likewise which are SOWN on STONY-GROUND; who, when they have heard the WORD, immediately receive it with Gladness;

17 And have no Root in themselves, and so endure but for a time: afterward, when Affliction or Persecution ariseth for the WORD's sake, immediately they are offended.

18 And †these are THEY which are SOWN among THORNS; †SUCH as HEAR the WORD,

19 And the CARES of †this WORLD; and the DECEITFULNESS of RICHES, and the LUSTS of OTHER things entering in, choke the WORD, and it becometh unfruitful.

20 And †these are THEY which are SOWN on GOOD GROUND;

* EMPHATIC TEXT.—15. THAT WORD which was.

† VATICAN MANUSCRIPT.—1. very great. 3. sow. 6. And when the SUN was up. 9. Who hath EARS. 10. PARABLES. 11. is given the MYSTERY. 12. it should be. 15. unto them. 18. others are THEY which. 19. the WORLD. 20. those are THEY. See 4, 9

† such as hear the WORD, and receive it, and bring forth fruit, some †thirtyfold, some sixty, and some an hundred.

21 And he said unto them, Is a CANDLE brought to be put under a BUSHEL, or under a BED? and not to be †set on a CANDLESTICK?

22 For †there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have Ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with What Measure ye mete, it shall be measured to †you: [and unto YOU that HEAR shall more be given.]

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the KINGDOM of GOD, as if a Man should cast SEED into the GROUND;

27 And should sleep, and rise, Night and Day, and the SEED should spring and grow up, he knoweth not how.

28 [For] the EARTH bringeth forth fruit of herself; first the Blade, then the Ear, after that the Full Corn †in the EAR.

29 But when the FRUIT is brought forth, immediately he putteth in the SICKLE, Because the HARVEST is come.

30 And he said, †Whereunto shall we liken the KINGDOM of

GOD? or †with What Comparison shall we compare it?

31 It is like a Grain of Mustard-seed, which, when it is sown in the EARTH, is less than All *the SEEDS that be in the EARTH:

32 But when it is sown, it groweth up, and becometh greater than All HERBS, and shooteth out great Branches; so that the FOWLS of the AIR may lodge under the SHADOW of it.

33 And with many Such Parables spake he the WORD unto them, as they were able to hear it.

34 †But without a Parable spake he not unto them: and when they were alone, he expounded all things to †his DISCIPLES.

§ XIX.

35 And the Same DAY, when the Even was come, he saith unto them, Let us pass over unto the OTHER-SIDE.

36 And when they had sent away the MULTITUDE, they took him even as he was in the SHIP. And there were [also] with him Other [little] Ships.

37 And there arose a great Storm of Wind, and the WAVES beat into the SHIP, so that †it was now full.

38 And he was in the HINDER-PART-OF-THE-SHIP, asleep on a PILLOW: and they awake him, and say unto him, Master, carest thou not That we perish?

39 And he arose, and rebuked the WIND, and said unto the SEA, Peace, be still. And the WIND

* EMPHATIC TEXT.—31. THOSE SEEDS that be.

† VATICAN MANUSCRIPT.—20. who hear. 20. thirty, and sixty, and a hundred. 21. put. 22 nothing was hid, except that it should be manifested; neither was it kept secret, but that it should be manifested. 24. you, and shall be added unto you. 28. is in. 30. How shall we. 30. in What Comparison shall we place it? 34. And without. 34. his own Disciples. 37. the ship was. See 24, 28, 36 (twice).

ceased, and there was a great Calm.

40 And he said unto them, Why are ye [so] fearful? How is it that ye have no Faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, That even the WIND and the SEA obey him?

CHAPTER V.

§ XX.

1 And they came over unto the OTHER-SIDE of the SEA, into the COUNTRY of the †GADARENES.

2 And when he was come out of the SHIP, [immediately] there met him out of the TOMBS a Man with an unclean Spirit,

3 Who had *his* DWELLING among the TOMBS; and no man could bind †him, no, not with Chains:

4 Because that he had been often BOUND with Fetters and Chains, and the CHAINS had been plucked asunder by him, and the FETTERS broken in pieces: neither could any *man* tame Him.

5 And always, Night and Day, he was in the †MOUNTAINS, and in the TOMBS, crying, and cutting himself with Stones.

6 †But when he saw JESUS afar off, he ran and worshipped him,

7 And cried with a loud Voice, and †said, What have I to do with thee, Jesus, *thou* Son of the MOST-HIGH GOD? I adjure thee by GOD, that thou torment Me not.—

8 For he said unto him, Come out of the MAN, *thou* UNCLEAN SPIRIT.—

9 And he asked him, What is thy Name? And he †answered, saying, My Name is Legion: For we are Many.

10 And he besought him much that he would not send them away out of the COUNTRY.

11 Now there was there nigh unto the †MOUNTAINS a great Herd of Swine feeding.

12 And †All the DEVILS besought him, saying, Send us into the SWINE, that we may enter into them.

13 And †forthwith JESUS gave them leave. And the UNCLEAN SPIRITS went out, and entered into the SWINE: and the HERD ran violently down a STEEP-PLACE into the SEA, [(they were about Two-thousand;)] and were choked in the SEA.

14 And THEY that FED †the SWINE fled, and told *it* in the CITY, and in the COUNTRY. And they †went out to see what *it was that was DONE.

15 And they come to JESUS, and see HIM that was POSSESSED-WITH-THE-DEVIL, *and had the LEGION, sitting, [and] clothed, and in his right mind: and they were afraid.

16 And THEY that SAW *it* told them how it befell to HIM that was POSSESSED-WITH-THE-DEVIL, and *also* concerning the SWINE.

17 And they began to pray him to depart out of their COASTS.

* EMPHATIC TEXT.—14. THAT was which was DONE. 15. HIM that HAD the LEGION.

† VATICAN MANUSCRIPT.—1. GERARENES. 3. him any longer with. 5. TOMBS, and in the MOUNTAINS, crying. 6. And when. 7. saith. 9. saith unto him, My Name. 11. MOUNTAIN. 12. they besought. 13. he gave them leave. 14. them fled. 14. came to see. See 40, 2, 13, 15.

18 And when he was come into the SHIP, HE that had been POSSESSED-WITH-THE-DEVIL prayed him that he might be with him.

19 †Howbeit JESUS suffered him not, but saith unto him, Go HOME to thy FRIENDS, and tell them how great things the LORD hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in DECAPOLIS how great things JESUS had done for him: and all men did marvel.

§ XXI.

21 And when JESUS was passed over again by †SHIP unto the OTHER-SIDE, much People gathered unto him: and he was nigh unto the SEA.

22 And, [behold,] there cometh one of the RULERS-OF-THE-SYNAGOGUE, Jairus by Name; and when he saw him, he fell at his FEET,

23 And besought him greatly, saying, My LITTLE-DAUGHTER lieth at the point of death: *I pray thee*, come and lay thy HANDS on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much People followed him, and thronged him.

25 And a [certain] Woman which had an Issue of Blood twelve Years,

26 And had suffered many things of Many Physicians, and had spent ALL that she had, and was nothing bettered, but rather grew WORSE,

27 When she had heard †of JESUS, came in the PRESS behind, and touched his GARMENT.

28 For she said, If I may touch but his CLOTHES, I shall be whole.

29 And straightway the FOUNTAIN of her BLOOD was dried up; and she felt in her Body That she was healed of that PLAGUE.

30 And JESUS, immediately knowing in himself that VIRTUE had gone out of him, turned him about in the PRESS, and said, Who touched My CLOTHES?

31 And his DISCIPLES said unto him, Thou seest the MULTITUDE thronging thee, and sayest thou, Who touched Me?

32 And he looked round about to see HER that had DONE this thing.

33 But the WOMAN fearing and trembling, knowing what was done †in her, came and fell down before him, and told him All the TRUTH.

34 And HE said unto her, Daughter, thy FAITH hath made thee whole; go in Peace, and be whole of thy PLAGUE.

35 While he yet spake, there came from the RULER-OF-THE-SYNAGOGUE's house certain which said, Thy DAUGHTER is dead: why troublest thou the MASTER any further?

36 †As soon as JESUS heard the WORD that was spoken, he saith unto the RULER-OF-THE-SYNAGOGUE, Be not afraid, only believe.

37 And he suffered no man to follow †him, save Peter, and James, and John the BROTHER of James.

38 And †he cometh to the HOUSE of the RULER-OF-THE-

† VATICAN MANUSCRIPT.—19. And he suffered. 21. Ship. 27. the things concerning JESUS. 33. to her. 36. But JESUS, neglecting to hear the word which was spoken, saith. 37. with him. 38. they come to. See 22, 25.

SYNAGOGUE, and †seeth the Tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the DAMSEL is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, †HE taketh the FATHER and the MOTHER of the DAMSEL, and THEM that were with him, and entereth in where the DAMSEL was [lying].

41 And he took the DAMSEL by the HAND, and said unto her, Talitha cumi; which is, being interpreted, DAMSEL, I say unto thee, arise.

42 And straightway the DAMSEL arose, and walked; for she was *of the age* of twelve Years. And they were astonished with a great Astonishment.

43 And he charged them straitly that no man should know *it; and commanded that something should be given her to eat.

CHAPTER VI.

§ XXII.

1 And he went out from thence, and †came into his OWN-COUNTRY; and his DISCIPLES follow him.

2 And when the Sabbath day was come, he began to teach in the SYNAGOGUE: and †Many hearing him were astonished, saying, From whence hath this *man* these things? and *What WISDOM is THIS which is GIVEN †unto him,

That even such Mighty-works are wrought by his HANDS?

3 Is not this the CARPENTER, the SON of †Mary, the Brother of James, and Joscs, and of Juda, and Simon? and are not his SISTERS here with us? And they were offended at him.

4 But JESUS said unto them, A Prophet is not without honour, but in his OWN-COUNTRY, and among his own KIN, and in his own HOUSE.

5 And he could there do No MIGHTY-WORK, save that he laid his HANDS upon a Few Sick-folk, and healed them.

6 And he marvelled because of their UNBELIEF.

§ XXIII.

And he went round about the VILLAGES, teaching.

7 And he called *unto him* the TWELVE, and began to send Them forth by two and two; and gave them Power over UNCLEAN SPIRITS;

8 And commanded them that they should take Nothing for *their* Journey, save a Staff only; †no Scrip, no Bread, no Money in *their* PURSE:

9 But *be* shod with Sandals; and not put on Two Coats.

10 And he said unto them, In what place soever ye enter into an House, there abide till ye depart from that place.

11 And †whosoever shall not receive you, nor hear you, when ye depart thence, shake off *the DUST UNDER your FEET for a

* EMPHATIC TEXT.—43. this thing.
11. THAT DUST which is UNDER.

2. What is THAT WISDOM which is GIVEN.

† VATICAN MANUSCRIPT.—38. he seeth. 40. he taketh. 1. cometh into. 2. MANY. 2. unto him? and *what* are such MIGHTY-WORKS which are wrought by his HANDS? 3. MARY, and Brother of. 8. no Bread, no Scrip. 11. whatsoever Place shall not. See 40.

Testimony against them. [Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that CITY.]

12 And they went out, and preached that men should repent.

13 And they cast out many Devils, and anointed with Oil many that were sick, and healed them.

§ XXIV.

14 And KING Herod heard of him: for his NAME was spread abroad; and †he said, That John the BAPTIST †was risen from the Dead, and therefore MIGHTY-WORKS do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a Prophet, [or] as one of the PROPHETS.

16 But when HEROD heard thereof, he said, It is John, whom I beheaded: he is risen [from the Dead].

17 For HEROD himself had sent forth and laid hold upon JOHN, and bound him in †PRISON for Herodias' sake, *his BROTHER Philip's WIFE: For he had married Her.

18 For JOHN had said unto HEROD, It is not lawful for thee to have thy BROTHER'S WIFE.

19 Therefore HERODIAS had a quarrel against him, and would have killed him; but she could not:

20 For HEROD feared †JOHN, knowing that he was a just Man and an holy, †and observed him;

and when he heard him, he †did many things, and heard Him gladly.

21 And when a convenient Day was come, that Herod on his BIRTHDAY made a Supper to his LORDS, HIGH-CAPTAINS, and CHIEF estates of GALILEE;

22 And when †the DAUGHTER of the said HERODIAS came in, and danced, †and pleased HEROD and THEM that SAT with him, †the KING said unto the DAMSEL, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of Me, I will give it thee, unto the Half of my KINGDOM.

24 And SHE went forth, and said unto her MOTHER, What shall I ask? And SHE said, The HEAD of JOHN the BAPTIST.

25 And she came in straightway with Haste unto the KING, and asked, saying, I will that thou give me by and by in a Charger the HEAD of John the BAPTIST.

26 And the KING was exceeding sorry; yet for his OATH'S sake, and for THEIR sakes which SAT with him, he would not reject her.

27 And immediately the KING sent an Executioner, and commanded his HEAD to be brought: and HE went and beheaded him in the PRISON,

28 And brought his HEAD in a Charger, and gave it to the DAMSEL: and the DAMSEL gave it to her MOTHER.

29 And when his DISCIPLES heard of it, they came and took

* EMPHATIC TEXT.—17. the WIFE of Philip his BROTHER.

† VATICAN MANUSCRIPT.—14. they said. 14. hath arisen. 17. Prison. 20. JOHN: knowing that. 20. he observed him. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING. See 11, 15, 16.

up his CORPSE, and laid it in a TOMB.

§ XXV.

30 And the APOSTLES gathered themselves together unto JESUS, and told him all things, both what they had done, and what they had taught.

31 And he †said unto them, Come ye yourselves apart into a Desert Place, and rest awhile: for *there were many COMING and GOING, and they had no leisure so much as to eat.

32 And they departed into a Desert Place by SHIP privately.

33 And †the PEOPLE saw them departing, and many knew [him], and ran afoot thither out of All CITIES, and outwent them, [and came together unto him.]

34 And †JESUS, when he came out, saw Much People, and was moved with compassion toward them, Because they were as Sheep not having a Shepherd: and he began to teach them many things.

35 And when the Day was now far spent, his DISCIPLES came unto him, and said, †This is a Desert PLACE, and now the Time is far passed:

36 Send them away, that they may go into the COUNTRY round about, and into the Villages, and buy themselves †Bread: for they have nothing to eat.

37 HE answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy Two-hundred Pennyworth of Bread, and give them to eat?

38 HE saith unto them, How

Many Loaves have ye? go and see. And when they knew, they say, Five, and Two Fishes.

39 And he commanded them to make all sit down by Companies upon the GREEN Grass.

40 And they sat down in Ranks, by Hundreds, and by Fifties.

41 And when he had taken the FIVE Loaves and the TWO Fishes, he looked up to HEAVEN, and blessed, and brake the LOAVES, and gave them to †his DISCIPLES to set before them; and the TWO Fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up Twelve Baskets full of the Fragments, and of the FISHES.

44 And THEY that did EAT of the LOAVES were [about] Five-thousand Men.

§ XXVI.

45 And straightway he constrained his DISCIPLES to get into the SHIP, and to go to the OTHER-SIDE before unto Bethsaida, while he sent away the PEOPLE.

46 And when he had sent them away, he departed into a MOUNTAIN to pray.

47 And when Even was come, the SHIP was in the Midst of the SEA, and he alone on the LAND.

48 And he saw them toiling in ROWING; for the WIND was contrary unto them: and about the Fourth Watch of the NIGHT he cometh unto them, walking upon the SEA, and would have passed by them.

49 But when they saw him

* EMPHATIC TEXT.—31. many were THEY that were COMING and GOING.

† VATICAN MANUSCRIPT.—31. saith.

33. they saw them. 34. when he came out he saw.

35. The PLACE is a Desert.

41. the DISCIPLES. See 33 (twice), 44.

33. they saw them.

34. when he came

35. what they should eat. HE answered.

walking upon the SEA, they supposed †it had been a Spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the SHIP; and the WIND ceased: and they were sore amazed in themselves [beyond measure, and wondered].

52 For they considered not *the miracle* of the LOAVES: for their HEART was hardened.

§ XXVII.

53 And when they had passed over, they came into the LAND of Gennesaret, and drew to the shore.

54 And when they were come out of the SHIP, straightway they knew him,

55 And ran through that Whole REGION round about, and began to carry about in BEDS THOSE that were SICK, where they heard he was.

56 And whithersoever he entered, into Villages, or Cities, or Country, they laid the SICK in the STREETS, and besought him that they might touch if it were but the BORDER of his GARMENT: and as many as touched him were made whole.

CHAPTER VII.

§ XXVIII.

1 Then came together unto him the PHARISEES, and certain of the SCRIBES, which came from Jerusalem.

2 And when they saw some of his DISCIPLES eat †Bread with defiled, that is to say, with Unwashed Hands, [they found fault.]

3 —For the PHARISEES, and All the JEWS, except they wash *their HANDS* oft, eat not, holding the TRADITION of the ELDERS.

4 And *when they come* from the Market, except they †wash, they eat not. And many other things there be, which they have received to hold, *as* the Washing of Cups, and Pots, †Brasen-vessels, [and of Tables.]—

5 †Then the PHARISEES and SCRIBES asked him, Why walk not thy DISCIPLES according to the TRADITION of the ELDERS, but eat BREAD with †Unwashed Hands?

6 HE [answered and] said unto them, Well hath Esaias prophesied of you HYPOCRITES, as it is written, "This PEOPLE honour-eth me with *their LIPS*, but their HEART is far from me.

7 Howbeit in vain do they worship me, teaching *for* Doctrines the Commandments of Men." †

8 [For] laying aside the COMMANDMENT of GOD, ye hold the TRADITION of MEN, [*as* the Washing of Pots and Cups: and many other such like things ye do.]

9 And he said unto them, Full well ye reject the COMMANDMENT of GOD, that ye may keep your own TRADITION.

10 For Moses said, "Honour thy FATHER and thy MOTHER"; † and, "WHOSO CURSETH Father

† VATICAN MANUSCRIPT.—49. that it was a Spirit. 2. BREAD. 4. besprinkle themselves, they eat not. 4. and Brasen-vessels. 5. Both the PHARISEES. 5. Defiled Hands. See 51, 2, 4, 6, 8 (twice).

‡ 7. Isaiah xxix. 13. † 10. Exodus xx. 12.

or Mother, let him die the Death": †

11 But ye say, If a Man shall say to his FATHER or MOTHER, *It is Corban*, that is to say, a Gift, by whatsoever thou mightest be profited by me; [*he shall be free*].

12 [And] ye suffer him no more to do ought for [his] FATHER or [his] MOTHER;

13 Making the WORD of GOD of none effect through your TRADITION, which ye have delivered: and many such like Things do ye.

14 And when he had †called All the PEOPLE unto him, he said unto them, Harken unto me every one of you, and understand:

15 There is nothing from without a MAN, that entering into him †can defile him: but the THINGS which COME-OUT of †him, those are THEY that DEFILE the MAN.

16 [If a man have Ears to hear, let him hear.]

§ XXIX.

17 And when he was entered into the House from the PEOPLE, his DISCIPLES, asked him concerning the PARABLE.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, That WHATSOEVER thing from without ENTERETH-INTO the MAN, it cannot defile Him;

19 Because it entereth not into his HEART, but into the BELLY, and goeth out into the DRAUGHT, purging All MEATS?

20 And he said, THAT which COMETH-OUT of the MAN, that defileth the MAN.

21 For from within, out of the HEART of MEN, proceed EVIL THOUGHTS, Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness:

23 All These EVIL things come from within, and defile the MAN.

§ XXX.

24 And from thence he arose, and went into the BORDERs of Tyre and Sidon, and entered into an HOUSE, and would have no man know it: but he could not be hid.

25 For a certain Woman, whose YOUNG-DAUGHTER had an unclean Spirit, †heard of him, and came and fell at his FEET:

26 The WOMAN was a Greek, a Syrophenician by NATION; and she besought him that he would cast forth the DEVIL out of her DAUGHTER.

27 †But JESUS said unto her, Let the CHILDREN first be filled: for it is not meet to take the CHILDREN'S BREAD, and to cast it unto the DOGS.

28 And SHE answered and said unto him, Yes, Lord: †yet the DOGS under the TABLE eat of the CHILDREN'S CRUMBS.

29 And he said unto her, For This SAYING go thy way; the DEVIL is gone out of thy DAUGHTER.

30 And when she was come to her HOUSE, she found †the DEVIL gone out, and her DAUGHTER laid upon the BED.

† VATICAN MANUSCRIPT.—14. again called. 15. DEFILETH him. 15. the MAN, are the THINGS that DEFILE. 25. immediately heard. 27. And he said. 28. even the DOGS. 30. her DAUGHTER laid upon the BED, and the DEVIL gone out. See 11, 12 (thrice), 16.

‡ 10. Exodus xxi. 17.

§ XXXI.

31 And again, departing from the COASTS of Tyre † and Sidon, he came unto the SEA of GALILEE, through the Midst of the COASTS of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his HAND upon him.

33 And he took him aside from the MULTITUDE, and put his FINGERS into his EARS, and he spit, and touched his TONGUE;

34 And looking up to HEAVEN, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And [straightway] His EARS were opened, and the STRING of his TONGUE was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more † he charged them, so much the more a great deal † they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the DEAF to hear, and the † DUMB to speak.

CHAPTER VIII.

§ XXXII.

1 In Those DAYS the Multitude † being very great, and having nothing to eat, JESUS called his DISCIPLES unto him, and saith unto them,

2 I have compassion on the MULTITUDE, Because they have

now been [with me] three Days, and have nothing to eat:

3 And if I send them away fasting to their own Houses, they will faint by the WAY: † for divers of them came from far.

4 And his DISCIPLES answered him, From whence can a man satisfy These men with Bread here in the Wilderness?

5 And he asked them, How Many Loaves have ye? and THEY said, Seven.

6 And he commanded the PEOPLE to sit down on the GROUND: and he took the SEVEN Loaves, and gave thanks, and brake, and gave to his DISCIPLES to set before them; and they did set them before the PEOPLE.

7 And they had a few Small-fishes: and he † blessed, and commanded to set † Them also before them.

8 † So they did eat, and were filled: and they took up of the Broken meat that was left Seven Baskets.

9 And † THEY that had EATEN were about Four-thousand: and he sent them away.

§ XXXIII.

10 And straightway † he entered into a SHIP with his DISCIPLES, and came into the PARTS of Dalmanutha.

11 And the PHARISEES came forth, and began to question with him, seeking of him a Sign from HEAVEN, tempting him.

12 And he sighed deeply in his SPIRIT, and saith, Why doth this GENERATION seek [after] a Sign?

† VATICAN MANUSCRIPT.—31. he came by Sidon unto. 36. he charged. 36. they published. 37. Dumb. 1. again being great. 3. and some of them are from far. 7. blessed them, and. 7. These. 8. And they were about. 10. he entered. See 35, 2, 12.

verily I say [unto you], There shall no Sign be given unto this GENERATION.

§ XXXIV.

13 And he left them, and entering [into the SHIP] again departed to the OTHER-SIDE.

14 Now *the disciples* had forgotten to take Bread, neither had they in the SHIP with them more than One Loaf.

15 And he charged them, saying, Take heed, beware of the LEAVEN of the PHARISEES, and of the LEAVEN of Herod.

16 And they reasoned among themselves, [saying,] †It is Because we have no Bread.

17 And †when JESUS knew *it*, he saith unto them, Why reason ye, Because ye have no Bread? perceive ye not yet, neither understand? have ye your HEART [yet] hardened?

18 Having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember?

19 When I brake the FIVE Loaves among FIVE-THOUSAND, How many Baskets full of Fragments took ye up? They say unto him, Twelve.

20 And when the SEVEN among FOUR-THOUSAND, How many Baskets full of Fragments took ye up? And †THEY said, Seven.

21 And he said unto them, How is it that ye do not understand?

§ XXXV.

22 And †he cometh to Bethsaida; and they bring a Blind man unto

him, and besought him to touch Him.

23 And he took the BLIND man by the HAND, and led him out of the TOWN; and when he had spit on his EYES, and put his HANDS upon him, he asked him if he saw ought.

24 And he looked up, and said, I see MEN as Trees, walking.

25 After that he put *his* HANDS again upon his EYES, and †made him look up: and he was restored: and saw every man clearly.

26 And he sent him away to his †HOUSE, saying, Neither go into the TOWN, [nor tell *it* to any in the TOWN.]

§ XXXVI.

27 And JESUS went out, and his DISCIPLES, into the TOWNS of Caesarea PHILIPPI: and by the WAY he asked his DISCIPLES, saying unto them, Whom do MEN say that I am?

28 And THEY †answered, John the BAPTIST: but some say, Elias; and others, One of the PROPHETS.

29 And †he saith unto them, but whom say ye that I am? And PETER answereth and saith unto him, Thou art the CHRIST.

30 And he charged them that they should tell no man of him.

31 And he began to teach them That the SON of MAN must suffer many things, and be rejected of the ELDERS, and of the Chief-priests, and Scribes, and be killed, and after Three Days rise again.

32 And he spake *that* SAYING

† VATICAN MANUSCRIPT.—16. Because they had no Bread. 17. he knew *it*, and saith. 20. they say unto him, Seven. 22. they come. 25. he saw plainly, and was restored and saw every thing clearly. 26. House, saying, Go not into. 28. spake unto him, saying, John the BAPTIST. 29. asked them, Whom say. See 12, 13, 16, 17, 26.

openly. And PETER took him, and began to rebuke him.

33 But when he had turned about and looked on his DISCIPLES, he rebuked †PETER, saying, Get thee behind me, Satan: For thou savourest not the THINGS that be of GOD, but the THINGS that be of MEN.

34 And when he had called the PEOPLE *unto him* with his DISCIPLES *also*, he said unto them, †Whosoever will come after me, let him deny himself, and take up his CROSS, and follow me.

35 For whosoever will save his LIFE shall lose it; but whosoever shall lose his LIFE for my sake and the GOSPEL'S, [the same] shall save it.

36 For what †shall it profit a Man, if he shall gain the whole WORLD, and lose his own SOUL?

37 †Or what shall a Man give in Exchange for his SOUL?

38 Whosoever therefore shall be ashamed of me and of MY Words in this ADULTEROUS and sinful GENERATION; of him also shall the SON of MAN be ashamed, when he cometh in the GLORY of his FATHER with the HOLY ANGELS.

CHAPTER IX.

1 And he said unto them, Verily I say unto you, That there be some of THEM that STAND here, which shall not taste of Death, till they have seen the KINGDOM of GOD come with Power.

§ XXXVII.

2 And after six Days JESUS

taketh *with him* PETER, and JAMES, and JOHN, and leadeth them up into an high Mountain apart by themselves: and he was transfigured before them.

3 And his RAIMENT became shining, exceeding white [as Snow]; so as no Fuller on EARTH can †white them.

4 And there appeared unto them Elias with Moses: and they were talking with JESUS.

5 And PETER answered and said to JESUS, Master, it is good for us to be here: and let us make †three Tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to †say; for they were sore afraid.

7 And there was a Cloud that overshadowed them: and †a Voice came out of the CLOUD, [saying,] This is my BELOVED SON: hear him.

8 And suddenly, when they had looked round about, they saw no man †any more, save JESUS only with themselves.

9 And as they came down from the MOUNTAIN, he charged them that they should tell no man what things they had seen, till the SON of MAN were risen from the Dead.

10 And they kept *that* SAYING with themselves, questioning one with another what THE RISING FROM THE DEAD should mean.

11 And they asked him, saying, Why say the SCRIBES That Elias must first come?

12 And HE †answered and told them, Elias verily cometh first, †and restoreth all things; and how

+ VATICAN MANUSCRIPT.—33. Peter, and said. 34. If any one will. 36. doth it profit a Man to gain. 37. For what might a MAN give. 38. thus white them. 39. Three Tabernacles. 40. answer; for. 41. there was a Voice. 42. any more with themselves, save Jesus only. 43. said unto them. 44. to restore. See 33, 3, 7.

it is written of the SON of MAN, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when †he came to *his* DISCIPLES, †he saw a great Multitude about them, and the Scribes questioning with them.

15 And straightway All the PEOPLE, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked †the SCRIBES, What question ye with them?

17 And one of the MULTITUDE †answered and said, Master, I have brought unto thee my SON, which hath a dumb Spirit;

18 And wheresoever he taketh Him, he teareth him: and he foameth, and gnasheth with †his TEETH, and pineth away: and I spake to thy DISCIPLES that they should cast him out; and they could not.

19 HE answereth †him, and saith, O faithless Generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the SPIRIT †tare him; and he fell on the GROUND, and wallowed foaming.

21 And he asked his FATHER, How long is it ago since this came unto him? And HE said, Of a child.

22 And oftentimes it hath cast Him

into the Fire, and into the Waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 JESUS said unto him, †If thou canst believe, all things *are* possible to HIM that BELIEVETH.

24 [And] straightway the FATHER of the CHILD cried out, and said [with Tears, Lord], I believe; help thou Mine UNBELIEF.

25 When JESUS saw That the People came running together, he rebuked the FOUL SPIRIT, saying unto him, *Thou DUMB* †and Deaf SPIRIT, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out [of him]: and he was as one dead; insomuch that many said, He is dead.

27 But JESUS took †him by the HAND, and lifted him up; and he arose.

§ XXXVIII.

28 And when he was come into the House, his DISCIPLES asked him privately, Why could not we cast him out?

29 And he said unto them, This KIND can come forth by nothing, but by Prayer [and Fasting].

§ XXXIX.

30 And they departed thence, and passed through GALILEE; and he would not that any man should know *it*.

31 For he taught his DISCIPLES, and said [unto them], The SON of

† VATICAN MANUSCRIPT.—14. they came. 14. they saw. 16. them, What. 17. answered him, Master. 18. the TEETH. 19. and saith unto them, O faithless. 20. convulsed him. 23. If THOU CANST? All things. 25. and DEAF. 27. his HAND. See 24 (twice), 26, 29, 31.

MAN is delivered into the Hands of Men, and they shall kill him; and †after that he is killed, he shall rise the THIRD Day.

32 But THEY understood not *that* SAYING, and were afraid to ask Him.

§ XL.

33 And he came to Capernaum: and being in the HOUSE he asked them, What was it that ye disputed [among yourselves] by the WAY?

34 But THEY held their peace: for by the WAY they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the TWELVE, and saith unto them, If any man desire to be first, *the same* shall be last of all, and Servant of all.

36 And he took a Child, and set him in the Midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of SUCH Children in my NAME, receiveth Me: and whosoever †shall receive Me, receiveth not Me, but HIM that SENT me.

38 And JOHN †answered him, saying, Master, we saw one casting out Devils in thy NAME, [and he followeth not us:] and we forbad him, Because he followeth not *us*.

39 But JESUS said, Forbid him not: for there is no man which shall do a Miracle in my NAME, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a Cup of Water to drink in †my NAME, Because ye belong to Christ, verily I say unto you, He shall not lose his REWARD.

42 And whosoever shall offend one of †*these* LITTLE-ONES that BELIEVE in me, it is better for him that a Millstone were hanged about his NECK, and he were cast into the SEA.

43 And if thy HAND offend thee, cut it off: it is better for thee to enter into LIFE maimed, than having TWO Hands to go into HELL, into *the FIRE that never shall be QUENCHED:

44 [Where their WORM dieth not, and the FIRE is not quenched.]

45 And if thy FOOT offend thee, cut it off: it is better for thee to enter halt into LIFE, than having TWO Feet to be cast into HELL, [into *the FIRE that never shall be QUENCHED:]

46 Where their WORM dieth not, and the FIRE is not quenched.]

47 And if thine EYE offend thee, pluck it out: it is better for thee to enter into the KINGDOM of GOD with one eye, than having Two Eyes to be cast into †HELL [FIRE]:

48 Where their WORM dieth not, and the FIRE is not quenched.

49 For every one shall be salted with fire, [and every Sacrifice shall be salted with Salt.]

50 SALT is good: but if the SALT have lost its saltiness, wherewith

* EMPHATIC TEXT.—43. THAT FIRE that never. 45. THAT FIRE that never.

† VATICAN MANUSCRIPT.—31. when he is killed, after Three Days he shall rise again. 37. receiveth Me. 38. spake to him. 41. the NAME, That ye are CHRIST'S, verily. 42. THESE LITTLE-ONES. 47. Hell. See 33, 38, 44, 45—46, 47, 49.

will ye season It? Have Salt in yourselves, and have peace one with another.

CHAPTER X.

§ XLI.

1 And he arose from thence, and cometh into the COASTS of JUDEA †by the FARTHER-SIDE of JORDAN: and the People resort unto him again; and, as he was wont, he taught them again.

2 And the PHARISES came to him, and asked him, Is it lawful for a Man to put away *his* Wife? tempting him.

3 And HE answered and said unto them, What did Moses command You?

4 And THEY said, Moses suffered to write a Bill of Divorcement, and to put *her* away.

5 And JESUS [answered and] said unto them, For the HARDNESS of your HEART he wrote you this PRECEPT.

6 But from the Beginning of the Creation †GOD made them Male and Female.

7 For this cause shall a Man leave his FATHER and MOTHER, [and cleave to his WIFE;]

8 And they TWAIN shall be one Flesh: so then they are no more Twain, but One Flesh.

9 What therefore GOD hath joined together, let not Man put asunder.

10 And in the HOUSE †his DISCIPLES asked him again †of the SAME matter.

11 And he saith unto them, Whosoever shall put away his

WIFE, and marry another, committeth adultery against her.

12 And if †a Woman shall put away her HUSBAND, and be married to another, she committeth adultery.

13 And they brought Young-children to him, that he should touch them: and *his* DISCIPLES rebuked †THOSE that brought *them*.

14 But when JESUS saw *it*, he was much displeased, and said unto them, Suffer the LITTLE-CHILDREN to come unto me, and forbid them not: for of SUCH is the KINGDOM of GOD.

15 Verily I say unto you, Whosoever shall not receive the KINGDOM of GOD as a Little-child, he shall not enter therein.

16 And he took them up in his arms, put *his* HANDS upon them, and blessed them.

§ XLII.

17 And when he was gone forth into the Way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal Life?

18 And JESUS said unto him, Why callest thou Me good? *there* is none good but one, *that is*, GOD.

19 Thou knowest the COMMANDMENTS, †Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [Defraud not,] Honour thy FATHER and MOTHER.

20 And HE [answered and] said unto him, Master, all these have I observed from my Youth.

21 Then JESUS beholding him

VATICAN MANUSCRIPT.—1. even beyond JORDAN. 6. *God* made. 10. the DISCIPLES. 10. concerning this *matter*. 12. *she* that hath put away her HUSBAND shall marry another. 13. *them*. But. 19. Do not kill, Do not commit adultery. See 5, 7, 19 (*b*), 20.

loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the †POOR, and thou shalt have Treasure in Heaven: and come, [take up the CROSS, and] follow me.

22 And HE was sad at *that* SAYING, and went away grieved: for he had great possessions.

23 And JESUS looked round about, and saith unto his DISCIPLES, How hardly shall THEY that HAVE RICHES enter into the KINGDOM of GOD!

24 And the DISCIPLES were astonished at his WORDS. But JESUS answereth again, and saith unto them, Children, how hard is it [for THEM that TRUST in RICHES] to enter into the KINGDOM of GOD!

25 It is easier for a Camel to go through the EYE of a NEEDLE, than for a Rich man to enter into the KINGDOM of GOD.

26 And THEY were astonished out of measure, saying †among themselves, Who then can be saved?

27 And JESUS looking upon them saith, With Men it is impossible, but not with GOD: for with †GOD all things are possible.

28 [Then] PETER began to say unto him, I.o, we have left all, and have followed thee.

29 [And] JESUS [answered and] said, Verily I say unto you, There is no man that hath left House, or Brethren, or Sisters, or Father, or Mother, [or Wife,] or Children,

or Lands, for my sake, and the †GOSPEL's,

30 But he shall receive an Hundredfold now in this TIME, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions; and in the WORLD to COME eternal Life.

31 But many *that are* first shall be last; and the LAST first.

32 And they were in the WAY going up to Jerusalem; and JESUS went before them: and they were †amazed; and as they followed, they were afraid. And he took again the TWELVE, and began to tell them WHAT things SHOULD happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the SON of MAN shall be delivered unto the CHIEF-PRIESTS, and unto the SCRIBES; and they shall condemn him to Death, and shall deliver him to the GENTILES:

34 And they shall mock him, and shall †scourge him, and shall spit upon him, and shall kill him: and †the THIRD Day he shall rise again.

35 And James and John, the †SONS of Zebedee, come unto him, †saying, Master, we would that thou shouldest do for us whatsoever we shall †desire.

36 And HE said unto them, What would ye that I should do for you?

37 THEY said unto him, Grant unto us that we may sit, one on †thy Right *hand*, and the other on †thy Left *hand*, in thy GLORY.

38 But JESUS said unto them,

† VATICAN MANUSCRIPT.—21. Poor. 26. unto him, Who. 27. God. 29. GOSPEL's sake. 32. amazed. And THEY that FOLLOWED were afraid, as he took. 34. spit upon him, and shall scourge him. 34. after Three Days he. 35. two Sons. 35. saying unto him, Master. 35. desire thee. 37. thy Right. 37. the Left. See 21, 24, 28, 29 (thrice).

Ye know not what ye ask: can ye drink of the CUP that I drink of? †and be baptized with the BAPTISM that I am baptized with?

39 And THEY said unto him, We can. And JESUS said unto them, Ye shall [indeed] drink of the CUP that I drink of; and with the BAPTISM that I am baptized withal shall ye be baptized:

40 But to sit on my Right hand †and on my Left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the TEN heard it, they began to be much displeased with James and John.

42 †But JESUS called them to him, and saith unto them, Ye know That THEY which are ACCOUNTED to rule over the GENTILES exercise lordship over them; and their GREAT ones exercise authority upon them.

43 But †so shall it not be among you: but whosoever will be great among you, shall be †your Minister:

44 And whosoever †of you will be the chiefest, shall be Servant of All.

45 For even the SON of MAN came not to be ministered unto, but to minister, and to give his LIFE a Ransom for many.

§ XLIII.

46 And they came to Jericho: and as he went out of Jericho with his DISCIPLES and a great Number of People, †BLIND Bartimæus, the Son of Timæus, sat by the HIGHWAY-SIDE begging.

47 And when he heard That it was Jesus of NAZARETH, he began to cry out, and say, †Jesus, thou SON of David, have mercy on me.

48 And many charged him that he should hold his peace: but HE cried the more a great deal, Thou Son of David, have mercy on me.

49 And JESUS stood still, and †commanded him to be called. And they call the BLIND man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And HE, casting away his GARMENT, †rose, and came to JESUS.

51 And JESUS answered and said unto him, What wilt thou that I should do unto thee? The BLIND man said unto him, Lord, that I might receive my sight.

52 And JESUS said unto him, Go thy way; thy FAITH hath made thee whole. And immediately he received his sight, and followed †JESUS in the WAY.

CHAPTER XI.

§ XLIV.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at †the MOUNT of OLIVES, he sendeth forth Two of his DISCIPLES,

2 And saith unto them, Go your way into *the VILLAGE OVER-AGAINST you: and as soon as ye be entered into it, ye shall find a Colt tied, whereon never Man †sat; loose him, and bring him.

* EMPHATIC TEXT.—2. THAT VILLAGE which is OVER-AGAINST.

† VATICAN MANUSCRIPT.—38. or be baptized. 40. or on the Left. 42. And JESUS. 43. it is not so among you. 43. Your Minister. 44. among you. 46. Bartimæus, a Blind Beggar, the son of Timæus, sat by the WAY-SIDE. And. 47. Thou Son of David, Jesus, have. 49. said, Call him. And. 50. leaped up and came. 52. him in the way. 1. THAT MOUNT which is the mount. 2. yet sat. See 39.

3 And if any man say unto you, Why do ye this? say ye, [That] the LORD hath Need of him; and straightway he will send him hither.

4 And they went their way, and found the COLT tied by the DOOR without, in a place where TWO-WAYS met; and they loose him.

5 And certain of THEM that STOOD there said unto them, What do ye, loosing the COLT?

6 And THEY said unto them even as JESUS had † commanded: and they let them go.

7 And they † brought the COLT to JESUS, and cast their GARMENTS on him; and he sat upon him.

8 And many spread their GARMENTS in the WAY: and others † cut down Branches off the TREES, [and strawed *them* in the WAY.]

9 And THEY that WENT-BEFORE, and THEY that FOLLOWED, cried, [saying,] Hosanna; Blessed is HE that COMETH [in the Name of the Lord]:

10 Blessed be the KINGDOM of our FATHER David, that COMETH in the Name of the Lord: Hosanna in the HIGHEST.

11 And † JESUS entered into Jerusalem, [and] into the TEMPLE: and when he had looked round about upon all things, and now the † EVENTIDE was come, he went out unto Bethany with the TWELVE.

§ XLV.

12 And on the MORROW, when

they were come from Bethany, he was hungry:

13 And seeing a Fig-tree afar off having Leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but Leaves; for the † Time of Figs was not *yet*.

14 And † JESUS answered and said unto it, No man eat Fruit of thee hercafter for EVER. And his DISCIPLES heard *it*.

15 And they come to Jerusalem: and † JESUS went into the TEMPLE, and began to cast out THEM that SOLD and bought in the TEMPLE, and overthrew the TABLES of the MONEYCHANGERS, and the SEATS of THEM that SOLD DOVES;

16 And would not suffer that any man should carry *any* Vessel through the TEMPLE.

17 And he taught, † saying [unto them], Is it not written, "My HOUSE shall be called of All NATIONS the House of Prayer"? † but ye have made it a Den of Thieves.

18 And the † SCRIBES and CHIEF-PRIESTS heard *it*, and sought how they might destroy him: for they feared him, Because All the PEOPLE were astonished at his DOCTRINE.

19 And when Even was come, he went out of the CITY.

§ XLVI.

20 And in the Morning, as they passed by, they saw the FIG-TREE dried up from the Roots.

21 And PETER calling to remembrance saith unto him, Master,

† VATICAN MANUSCRIPT.—6. said: and. 7. bring. 8. Branches, cut down out of the FIELDS. And THEY. 11 he entered. 11. Evening. 13. TIME. 14. he answered. 15. he went. 17. and said, Is it not. 18. CHIEF-PRIESTS and the SCRIBES. See 3, 8, 9 (twice), 11, 17.

‡ 17. Isaiah lvi. 7.

behold, the FIG-TREE which thou cursedst is withered away.

22 And JESUS answering saith unto them, Have Faith in God.

23 For verily I say unto you, That whosoever shall say unto this MOUNTAIN, Be thou removed, and be thou cast into the SEA; and shall not doubt in his HEART, but shall believe That [†]those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye [†]desire, when ye pray, believe That ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that *your FATHER also which is in HEAVEN may forgive you your TRESPASSES.

26 || But if ye do not forgive, neither will *your FATHER which is in HEAVEN forgive your TRESPASSES.

27 And they come again to Jerusalem: and as he was walking in the TEMPLE, there come to him the CHIEF-PRIESTS, and the SCRIBES, and the ELDERS,

28 And [†]say unto him, By What Authority doest thou these things? [†]and who gave Thee this AUTHORITY to do these things?

29 And JESUS [answered and] said unto them, [†]I will [also] ask of you One Question, and answer

me, and I will tell you by What Authority I do these things.

30 The BAPTISM of [†]John, was it from Heaven, or of Men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From Heaven; he will say, Why then did ye not believe him?

32 But [†]if we shall say, Of Men; they feared the PEOPLE: for all men counted JOHN, That he was a Prophet indeed.

33 And they answered and said unto JESUS, We cannot tell. And JESUS [answering] saith unto them, Neither do I tell you by What Authority I do these things.

CHAPTER XII.

§ XLVII.

1 And he began to speak unto them by Parables. A *certain* Man planted a Vineyard, and set an Hedge about it, and digged a place for the Winefat, and built a Tower, and let it out to HUSBANDMEN, and went into a far country.

2 And at the SEASON he sent to the HUSBANDMEN a Servant, that he might receive from the HUSBANDMEN of the [†]FRUIT of the VINEYARD.

3 And [†]THEY caught him, and beat him, and sent him away empty.

4 And again he sent unto them Another Servant; and [†]at him they cast stones, and wounded

* EMPHATIC TEXT.—25. also THAT FATHER of yours which is. 26. THAT FATHER of yours which is.

† VATICAN MANUSCRIPT.—23. what he saith cometh to pass, he shall have it. Therefore. 24. pray for, and desire, believe ye That ye did receive *them*. 28. they said. 28. or who. 29. I will. 30. JOHN. 32. should we say. 2. FRUITS of. 3. they caught. 4. him they wounded in the head. See 29 (twice), 33.

|| This verse is omitted by Dr. Birch, but not by Dr. Bentley; Bartolucci does not notice it, but as it was not in the copy which he made use of for his Collation, his silence is more against it, than in favour of it.

him in the head, and [sent him away] shamefully handled.

5 And [again] he sent Another; and him they killed, and Many Others; beating †SOME, and killing †SOME,

6 †Having yet [therefore] One Son, [his] wellbeloved, he sent him [also] last unto them, saying, They will reverence my SON.

7 But Those HUSBANDMEN said among themselves, This is the HEIR; come, let us kill him, and the INHERITANCE shall be our's.

8 And they took him, and killed him, and cast †him out of the VINEYARD.

9 What shall [therefore] the LORD of the VINEYARD do? he will come and destroy the HUSBANDMEN, and will give the VINEYARD unto others.

10 And have ye not read this SCRIPTURE; "The Stone which the BUILDERS rejected *is become the Head of the Corner:

11 'This was the Lord's doing, and it is marvellous in our Eyes?'"†

12 And they sought to lay hold on Him, but feared the PEOPLE: for they knew That he had spoken the PARABLE against them: and they left him, and went their way.

|| § XLVII.

13 And they send unto him certain of the PHARISEES and of the HERODIANS, to catch Him in his Words.

14 And when they were come, they say unto him, Master, we

know That thou art true, and carest for no man: for thou regardest not the Person of Men, but teachest the WAY of GOD in Truth: Is it lawful to give Tribute to Caesar, or not?

15 Shall we give, or shall we not give? But HE, knowing their HYPOCRISY, said unto them, Why tempt ye Me? bring me a Penny, that I may see it.

16 And THEY brought it. And he saith unto them, Whose is this IMAGE and SUPERScription? And THEY said unto him, Caesar's.

17 And JESUS [answering] said [unto them], Render to Caesar the THINGS that are Caesar's, and to GOD the THINGS that are GOD'S. And they †marvelled at him.

18 Then come unto him the Sadducees, which say there is no Resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's Brother die, and leave his Wife behind him, and leave no Children, that his BROTHER should take his WIFE, and raise up Seed unto his BROTHER.

20 Now there were Seven Brethren: and the FIRST took a WIFE, and dying left no Seed.

21 And the SECOND took her, and died, †neither left he any Seed: and the THIRD likewise.

22 And the SEVEN [had her, and] left no Seed: last of all the WOMAN died also.

23 In the RESURRECTION [therefore, when they shall rise,] Whose

* EMPHATIC TEXT.—10. this is become.

† VATICAN MANUSCRIPT.—5. some. 5. some. 6. He had yet one Son, well-beloved: he sent. 8. him. 17. greatly marvelled at him. 21. leaving no Seed: and. See 4, 5, 6 (thrice), 9, 17 (twice), 22, 23.

† 11. Psalms cxviii. 22.

|| It is so numbered in the Vatican Manuscript.

Wife shall she be of them? for the SEVEN had her to Wife.

24 And JESUS answering said unto them, Do ye not therefore err, because ye know not the SCRIPTURES, neither the POWER of God?

25 For when they shall rise from the Dead, they neither marry, nor are given in marriage; but are as the Angels which are in HEAVEN.

26 And as touching the DEAD, That they rise: have ye not read in the BOOK of Moses, how in the BUSH GOD spake unto him, saying, "I am the GOD of Abraham, and the †GOD of Isaac, and the †GOD of Jacob?" †

27 He is not the †GOD of the Dead, but [the God] of the Living: † ye [therefore] do greatly err.

28 And one of the SCRIBES came, and having heard them reasoning together, and perceiving That he had answered them well, asked him, Which is the First Commandment of all?

29 [And] JESUS answered him, The first [of All the COMMANDMENTS] † is, "Hear, O Israel; The Lord our GOD is one Lord:

30 And thou shalt love the Lord thy GOD with All thy † HEART, and with All thy † SOUL, and with All thy † MIND, and with All thy STRENGTH:" † [this is the First Commandment.]

31 And the second is [like, namely] this, "Thou shalt love thy NEIGHBOUR as thyself." † There

is none Other Commandment greater than these.

32 [And] the SCRIBE said unto him, Well, Master, thou hast said the Truth: For there is one [God]; and there is none other but he:

33 And to LOVE him with All the HEART, and with All the UNDERSTANDING, [and with All the SOUL,] and with All the STRENGTH, and to LOVE his NEIGHBOUR as himself, is † more than All WHOLE-BURNT-OFFERINGS and † SACRIFICES.

34 And when JESUS saw That he answered discreetly, he said unto him, Thou art not far from the KINGDOM of GOD. And no man after that durst ask Him any question.

35 And JESUS answered and said, while he taught in the TEMPLE, How say the SCRIBES That CHRIST is the Son of David?

36 For David himself said by the HOLY GHOST, "The † LORD said to my LORD, Sit thou on my Right hand, till I † make thine ENEMIES thy FOOTSTOOL." †

37 David therefore himself calleth him Lord; and whence is he then † his Son? And the COMMON People heard him gladly.

38 And he said [unto them] in his DOCTRINE, Beware of † the SCRIBES, which LOVE to go in Long-clothing, and love Salutations in the MARKET-PLACES,

39 And the Chief-seats in the SYNAGOGUES, and the Uppermost-rooms at FEASTS:

* EMPHATIC TEXT.—38. THOSE SCRIBES which LOVE.

† VATICAN MANUSCRIPT.—25. THOSE ANGELS which. 26. God. 26. God. 27. God. 27. ye do greatly err. 29. is. 30. Heart. 30. Soul. 30. Mind. 33. abundantly more. 33. Sacrifices. 36. Lord. 36. put thine ENEMIES under thy FEET. 37. His Son? See 27 (twice), 29 (twice), 30, 31, 32 (twice), 33, 38.

† 26. Exod. iii. 6. † 30. Deut. vi. 4. † 31. Lev. xix. 18. † 36. Psal. cx. 1.

40 Which DEVOUR WIDOWS' HOUSES, and for a Pretence make long prayers: these shall receive Greater Damnation.

§ XLVIII.

41 And †JESUS sat over against the TREASURY, and beheld how the PEOPLE cast Money into the TREASURY: and Many that were Rich cast in much.

42 And there came a Certain poor Widow, and she threw in two Mites, which make a Far-thing.

43 And he called *unto him* his DISCIPLES, and †saith unto them, Verily I say unto you, That this POOR WIDOW †hath cast more in, than All THEY which have CAST into the TREASURY:

44 For all *they* did cast in of their ABUNDANCE; but *she* of her WANT did cast in all that she had, *even* All her LIVING.

CHAPTER XIII.

§ XLIX.

1 And as he went out of the TEMPLE, one of his DISCIPLES saith unto him, Master, see What manner of Stones and What Buildings *are here!*

2 And JESUS [answering] said unto him, Seest thou These GREAT Buildings? there shall not be left one Stone upon another, that shall not be thrown down.

3 And as he sat upon the MOUNT of OLIVES over against the TEMPLE, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the SIGN when all these things shall be fulfilled?

5 And JESUS [answering them] began to †say, Take heed lest any *man* deceive You:

6 [For] many shall come in my NAME, saying, *I am Christ;* and shall deceive Many.

7 And when ye shall hear of Wars and Rumours of Wars, be ye not troubled: [for] *such things* must needs be; but the END *shall* not *be* yet.

8 For Nation shall rise against Nation, and Kingdom against Kingdom: [and] there shall be Earthquakes in divers Places, [and] there shall be Famines [and Troubles]: these *are* the †Beginnings of Sorrows.

9 But take heed to yourselves: [for] they shall deliver you up to Councils; and in the Synagogues ye shall be beaten: and ye shall be brought before Rulers and Kings for my sake, for a Testimony against them.

10 And the GOSPEL must first be published among All NATIONS.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, [neither do ye premeditate:] but whatsoever shall be given you in That HOUR, that speak ye: for it is not YE that SPEAK, but the HOLY GHOST.

12 †Now the Brother shall betray the Brother to Death, and the Father the Son; and Children shall rise up against *their* Parents,

† VATICAN MANUSCRIPT.—41. he sat. 43. said. 43. did cast. 2. left here one. 5. say unto them, Take heed. 8. Beginning of. 12. And the Brother. See 2, 5, 6, 7, 8 (thrice), 9, 11.

and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my NAME's sake: but HE that shall ENDURE unto the End, the same shall be saved.

14 But when ye shall see the ABOMINATION of DESOLATION, [spoken of by Daniel the PROPHET] standing where it ought not,—let HIM that READETH understand,—then let THEM that be in Judaea FLEE to the MOUNTAINS:

15 [And] let HIM that is on the HOUSETOP not go down [into the HOUSE], neither enter *therein*, to take Any thing out of his HOUSE:

16 And let HIM that †IS in the FIELD not turn BACK-AGAIN for to take up his GARMENT.

17 But woe to THEM that ARE-WITH-CHILD, and to THEM that GIVE-SUCK in Those DAYS!

18 And pray ye that †your FLIGHT be not in the Winter.

19 For *in* those DAYS shall be Affliction, such as was not from the Beginning of the Creation which GOD created unto THIS-TIME, neither shall be.

20 And except that the Lord had shortened *those* DAYS, No Flesh should be saved: but for the ELECT's sake, whom he hath chosen, he hath shortened the DAYS.

21 And then if any man shall say to you, Lo, here *is* CHRIST; or, lo, *he is* there; believe *him* not:

22 For False Christs and False-prophets shall rise, and shall shew Signs and Wonders, to SEDUCE, if *it were* possible, [even] the ELECT.

23 But take *ye* heed: [behold,] I have foretold you all things.

24 But in Those DAYS, after that TRIBULATION, the SUN shall be darkened, and the MOON shall not give her LIGHT,

25 And †the STARS of HEAVEN shall fall, and *the POWERS that are in HEAVEN shall be shaken.

26 And then shall they see the SON of MAN coming in the Clouds with great Power and Glory.

27 And then shall he send †his ANGELS, and shall gather together his ELECT from the FOUR Winds, from the Uttermost-part of the Earth to the Uttermost-part of Heaven.

28 Now learn a PARABLE of the FIG-TREE; When her BRANCH is yet tender, and putteth forth LEAVES, †ye know That SUMMER is near:

29 So *ye* in like manner, when ye shall see these things come to pass, know That it is nigh, *even* at the Doors.

30 Verily I say unto you, That this GENERATION shall not pass, till all these things be done.

31 HEAVEN and EARTH shall pass away: but my WORDS shall not pass away.

§ L.

32 But of that DAY †and *that* HOUR knoweth no man, no, not *the ANGELS which are in Heaven,

* EMPHATIC TEXT.—14. THAT ABOMINATION of DESOLATION which is SPOKEN-OF.
25. THOSE POWERS which are. 32. THOSE ANGELS which are.

† VATICAN MANUSCRIPT.—16. *is*. 18. it be not. 25. the STARS shall fall out of HEAVEN, and THOSE POWERS. 27. the ANGELS. 28. it is known That. 32. or HOUR knoweth no man, neither an Angel in Heaven. See 14, 15 (twice), 22, 23.

neither the SON, but the FATHER.

33 Take ye heed, watch [and pray]: for ye know not when the TIME is.

34 *For the Son of man is as a Man taking a far journey, who left his HOUSE, and gave AUTHORITY to his SERVANTS, [and] to every man his WORK, and commanded the PORTER to watch.*

35 Watch ye therefore: for ye know not when the MASTER of the HOUSE cometh, *†*at Even, or at Midnight, or at the Cock-crowing, or in the Morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER XIV.

1 *After Two Days was the feast of the PASSOVER, and of UNLEAVENED-BREAD: and the CHIEF-PRIESTS and the SCRIBES sought how they might take Him by Craft, and put him to death.

2 *†* But they said, Not on the FEAST day, lest there be an Up-roar of the People.

§ LI.

3 And being in Bethany in the HOUSE of Simon the LEPER, as he sat at meat, there came a Woman having an Alabaster-box of Ointment of Spikenard very precious; [and] she brake the BOX, and poured it on his HEAD.

4 And there were some that had indignation within themselves, [and said,] Why was this WASTE of the OINTMENT made?

5 For *††* might have been sold for more than Three-hundred Pence, and have been given to the POOR. And they murmured against her.

6 And JESUS said, Let her alone; why trouble ye her? she hath wrought a Good Work *†*on me.

7 For ye have the POOR with you always, and whensoever ye will ye may *†*do Them good: but Me ye have not always.

8 *†* ~~She~~ hath done what she could: she is come aforehand to anoint my BODY to the BURYING.

9 *†* Verily I say unto you, Wheresoever *†*this GOSPEL shall be preached throughout the Whole WORLD, *this* also that ~~she~~ hath done shall be spoken of for a Memorial of her.

§ LII.

10 And *†* JUDAS ISCARIOT, one of the TWELVE, went unto the CHIEF-PRIESTS, to betray Him unto them.

11 And when they heard it, they were glad, and promised to give him Money. And he sought how he might conveniently betray Him.

12 And the FIRST Day of UNLEAVENED-BREAD, when they killed the PASSOVER, his DISCIPLES said unto him, Where wilt thou that we go and prepare that thou mayest eat the PASSOVER?

13 And he sendeth forth two of his DISCIPLES, and saith unto them, Go ye into the CITY, and there shall meet you a Man, bearing a Pitcher of Water: follow him.

14 And wheresoever he shall go

* EMPHATIC TEXT.—1. And after.

† VATICAN MANUSCRIPT.—35. whether at Even. 2. For they said. 5. This OINTMENT might. 6. in me. 7. always do. 8. She. 9. And verily. 9. the GOSPEL. 10. THAT Judas Iscariot, who was one. See 33, 34, 3, 4.

in, say ye to the GOOD-MAN-OF-THE-HOUSE, The MASTER saith, Where is †the GUESTCHAMBER, where I shall eat the PASSOVER with my DISCIPLES?

15 And *he* will shew you a large Upper-room furnished *and* prepared: †there make ready for us.

16 And †this DISCIPLES went forth, and came into the CITY, and found as he had said unto them: and they made ready the PASSOVER.

17 And in the Evening he cometh with the TWELVE.

18 And as they sat and did eat, JESUS said, Verily I say unto you, †ONE of you which EATETH with me shall betray me.

19 [And] †THEY began to be sorrowful, and to say unto him one by one, *Is it I?* [and another said, *Is it I?*]

20 And HE [answered and] said unto them, *It is* *ONE of the TWELVE, that DIPPETH with me in the DISH.

21 †The SON of MAN indeed goeth, as it is written of him: but woe to that MAN by whom the SON of MAN is betrayed! good were it for that MAN if he had never been born.

22 And as they did eat, †JESUS took Bread, and blessed, and brake *it*, and gave to them, and said, Take, [eat:] this is my BODY.

23 And he took the †CUP, and when he had given thanks, he

gave *it* to them: and they all drank of it.

24 And he said [unto them], *This is †my BLOOD of the NEW Testament, which is SHED for many.

25 Verily I say unto you, I will drink no more of the FRUIT of the VINE, until that DAY that I drink It new in the KINGDOM of GOD.

26 And when they had sung an hymn, they went out into the MOUNT of OLIVES.

§ LIII.

27 And JESUS saith unto them, All ye shall be offended [because of me this NIGHT]: For it is written, I will smite the SHEPHERD, and the SHEEP shall be scattered.

28 But after that I am RISEN, I will go before you into GALILEE.

29 But PETER said unto him, †Although all shall be offended, yet *will* not I.

30 And JESUS saith unto him, Verily I say unto thee, That †This-day, *even* in this NIGHT, before the Cock crow twice, †thou shalt deny me thrice.

31 But HE spake the more vehemently, If I should die with thee, I will not deny Thee in any wise. Likewise also said they all.

32 And they came to a Place which was named Gethsemane:

* EMPHATIC TEXT.—20. THAT ONE of the TWELVE which DIPPETH. 24. This is THAT BLOOD of mine which is of the NEW Testament, THAT which is SHED.

† VATICAN MANUSCRIPT.—14. my GUESTCHAMBER. 15. and there make ye. 16. the DISCIPLES. 18. One of YOU which are EATING with me. 19. They. 21. Because the SON. 22. he took. 23. Cup. 24. THAT BLOOD of mine which is of the TESTAMENT, THAT which is SHED. 29. If even all. 30. thou This-day, in This NIGHT. 30. shalt deny Me thrice. See 19 (twice), 20, 22, 24, 27.

and he saith to his DISCIPLES, Sit ye here, while I shall †pray.

33 And he taketh with him PETER and JAMES and †John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My SOUL is exceeding sorrowful unto Death: tarry ye here, and watch.

35 And he went forward a little, and fell on the GROUND, and prayed that, if it were possible, the HOUR might pass from him.

36 And he said, Abba, FATHER, all things *are* possible unto thee; take away this CUP from me: nevertheless not what *¶* will, but what *thou* wilt.

37 And he cometh, and findeth them sleeping, and saith unto PETER, Simon, sleepest thou? couldest not thou watch One Hour?

38 Watch ye and pray, lest ye †enter into Temptation. The SPIRIT truly is ready, but the FLESH is weak.

39 And again he went away, and prayed, and spake the SAME Words.

40 And †when he returned, he found them asleep again, for their EYES were heavy, neither wist they what to answer him.

41 And he cometh the THIRD time, and saith unto them, Sleep on NOW, and take *your* rest: it is enough, the HOUR is come; behold, the SON of MAN is betrayed into the HANDS of SINNERS.

42 Rise up, let us go; lo, HE that BETRAYETH me is at hand.

§ LIV.

43 And immediately, while he yet spake, cometh †Judas, one of the TWELVE, and with him a [great] Multitude with Swords and Staves, from the CHIEF-PRIESTS and the SCRIBES and the ELDERS.

44 And HE that BETRAYED him had given them a Token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, [Master;] and kissed him.

46 And THEY laid [their] HANDS on him, and took him.

47 And one of THEM that STOOD-BY drew a SWORD, and smote a SERVANT of the HIGH-PRIEST, and cut off His †EAR.

48 And JESUS answered and said unto them, Are ye come out, as against a Thief, with Swords and *with* Staves to take me?

49 I was daily with you in the TEMPLE teaching, and ye took me not: but the SCRIPTURES must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain Young-man, having a Linen-cloth cast about *his* naked *body*; and †the Young-men laid hold on him:

52 And HE left the LINEN-CLOTH, and fled [from them] naked.

§ LV.

53 And they led JESUS away to

† VATICAN MANUSCRIPT.—32. go away and pray (*a*). 33. JOHN. 38. come into. 40. again he came, and found them asleep, for Their EYES were weighed down, neither. 43. JUDAS, one of the twelve. 47. KAR-TIF. 51. they laid hold. See 43, 45, 46, 52.

the HIGH-PRIEST: and with him there assembled All the CHIEF-PRIESTS and the ELDERS and the SCRIBES.

54 And PETER followed him afar off, even into the PALACE of the HIGH-PRIEST: and he sat with the SERVANTS, and warmed himself at the FIRE.

55 And the CHIEF-PRIESTS and All the COUNCIL sought for Witness against JESUS to PUT-HIM-TO-DEATH; and found none.

56 For many bare false witness against him, but their WITNESS agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 ~~And~~ He heard him say, I will destroy THIS TEMPLE that is MADE-WITH-HANDS, and within Three Days I will build Another made without hands.

59 But neither so did their WITNESS agree together.

60 And the HIGH-PRIEST stood up in the MIDST, and asked JESUS, saying, Answerest thou nothing? † What is it which these witness against thee?

61 But HE held his peace, and answered nothing. Again the HIGH-PRIEST asked him, and said unto him, Art thou the CHRIST, the SON of the BLESSED?

62 And JESUS said, I am: and ye shall see the SON of MAN sitting on the Right hand of POWER, and coming in the CLOUDS of HEAVEN.

63 Then the HIGH-PRIEST rent his CLOTHES, and saith, What need we any further Witnesses?

64 Ye have heard the BLASPHEMY: what think ye? And they ALL condemned him to be guilty of Death.

65 And some began to spit on him, and to cover His FACE, and to buffet him, and to say unto him, Prophecy: and the SERVANTS did strike Him with the Palms of their Hands.

66 And as PETER was beneath in the PALACE, there cometh one of the MAIDS of the HIGH-PRIEST:

67 And when she saw PETER warming himself, she looked upon him, and said, And thou also wast with † Jesus of NAZARETH.

68 But HE denied, saying, I † know not, neither understand I what thou sayest. And he went out into the PORCH; [and the Cock crew.]

69 And a MAID saw him [again], and † began to say to THEM that STOOD-BY, This is one of them.

70 And HE denied it again. And a little after, THEY that STOOD-BY said again to PETER, Surely thou art one of them: for thou art a Galilean, [and thy SPEECH agreeth thereto.]

71 But HE began to curse and to swear, saying, I know not this MAN of whom ye speak.

72 And † the second time the Cock crew. And PETER called to mind the WORD that JESUS said unto him, Before the Cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

† VATICAN MANUSCRIPT.—60. Because these. 67. JESUS. 67. neither know nor understand. 69. said to THEM that. 72. immediately for the second. See 68, 69, 70.

CHAPTER XV.

§ LVI.

1 And straightway in the † MORNING the CHIEF-PRIESTS held a Consultation with the ELDERS and Scribes, and the Whole COUNCIL, and bound JESUS, and carried *him* away, and delivered *him* to † PILATE.

2 And PILATE asked him, Art thou the KING of the JEWS? And HE answering † said unto him, *Thou sayest it.*

3 And the CHIEF-PRIESTS accused him of many things: [but he answered nothing.]

4 And PILATE asked him again, saying, Answerest thou nothing? behold how many things they † witness against thee.

5 But JESUS yet answered nothing; so that PILATE marvelled.

6 Now at *that* Feast he released unto them One Prisoner, whomsoever they desired.

7 And there was *one NAMED Barabbas, *which lay* bound with THEM that had MADE-INSURRECTION [with him], who had committed Murder in the INSURRECTION.

8 And the MULTITUDE † crying aloud began to desire *him to do as* he had ever done unto them.

9 But PILATE answered them, saying, Will ye that I release unto you the KING of the JEWS?

10 For he knew That † the CHIEF-PRIESTS had delivered him for Envy.

11 But the CHIEF-PRIESTS

moved the PEOPLE, that he should rather release BARABBAS unto them.

12 And PILATE answered and said again unto them, What † will ye then that I shall do *unto him* whom ye call the King of the JEWS?

13 And THEY cried out again, Crucify him.

14 Then PILATE said unto them, Why, What Evil hath he done? And THEY cried out [the more] exceedingly, Crucify him.

15 And so PILATE, willing to CONTENT the PEOPLE, released BARABBAS unto them, and delivered JESUS, when he had scourged *him*, to be crucified.

§ LVII.

16 And the SOLDIERS led him away into the HALL, called Prætorium; and they call together the Whole BAND.

17 And they clothed him with Purple, and platted a Crown-of-Thorns, and put it about his head,

18 And began to salute him, Hail, King of the JEWS!

19 And they smote him on the HEAD with a Reed, and did spit upon him, and bowing *their* KNEES worshipped him.

20 And when they had mocked him, they took off the PURPLE from him, and put † his OWN CLOTHES on him, and led him out [to crucify him].

21 And they compel One Simon a Cyrenian, who passed by, coming out of the Country, the FA-

* EMPHATIC TEXT.—7. HE that was NAMED Barabbas.

† VATICAN MANUSCRIPT.—1. Morning. 1. Pilate. 2. saith unto him. 4. accuse thee of. 8. going up began. 10. they had. 12. then shall I do *unto him* ye call the KING of the JEWS. 20. his CLOTHES. See 3, 7, 14, 20.

THEIR of Alexander and Rufus, to bear his CROSS.

22 And they bring him unto † the Place Golgotha, which is, being interpreted, The Place of a Skull.

23 And they gave him [to drink] Wine mingled with Myrrh: but † HE received it not.

§ LVIII.

24 And † when they had crucified him, they parted his GARMENTS, casting Lots upon them, what every man should take.

25 And it was the third Hour, and they crucified him.

26 And the SUPERScription of his ACCUSATION was written over, The KING of the JEWS.

27 And with him they † crucify Two Thieves; the one on his Right hand, and the other on his Left.

28 [And *the SCRIPTURE was fulfilled, which SAITH, "And he was numbered with the Transgressors." †]

29 And THEY that PASSED-BY railed on him, wagging their HEADS, and saying, Ah, THOU that DESTROYEST the TEMPLE, and buildest it in Three Days,

30 Save thyself, and come down from the CROSS.

31 Likewise also the CHIEF-PRIESTS mocking said among themselves with the SCRIBES, He saved Others; Himself he cannot save.

32 Let CHRIST the KING of

† ISRAEL descend now from the CROSS, that we may see and believe. And THEY that were CRUCIFIED with him reviled him.

33 And when the sixth Hour was come, there was Darkness over the Whole LAND until the ninth Hour.

34 And at the † NINTH HOUR JESUS cried with a loud Voice, [saying,] Eloi, Eloi, lama sabachthani? which is, being interpreted, My GOD, [my GOD,] why hast thou forsaken me?

35 And some of THEM that STOOD-BY, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a Sponge full of Vinegar, and put it on a Reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And JESUS cried with a loud Voice, and gave up the ghost.

§ LIX.

38 And the VEIL of the TEMPLE was rent in Twain from the top to the bottom.

39 And when *the CENTURION, which STOOD over against him, saw That he so [cried out, and] gave up the ghost, he said, Truly † this MAN was the Son of God.

40 There were also Women looking on afar off: among whom was Mary MAGDALENE, and Mary the MOTHER of JAMES the LESS and † of Joses, and Salome;

* EMPHATIC TEXT.—23. THAT SCRIPTURE WAS fulfilled which SAITH. 39. THAT CENTURION which STOOD.

† VATICAN MANUSCRIPT.—22. GOLGOTHA, a Place which is. 23. he. 24. they crucify him, and part his GARMENTS. 27. crucified. 32. Israel. 34. NINTH Hour. 39. This MAN. 40. the mother of. See 23, 28, 34 (twice), 39.

‡ 28. Isaiah liii. 12.

41 Who [also,] when he was in GALILEE, followed him, and ministered unto him; and MANY Other *women* which CAME-UP with him unto Jerusalem.

§ LX.

42 And now when the Even was come, because it was the Preparation, that is, the Day before the Sabbath,

43 * Joseph of Arimathæa, an Honourable Counsellor, which also waited for the KINGDOM of GOD, came, and went in boldly unto † Pilate, and craved the BODY of JESUS.

44 And PILATE marvelled if he were already dead: and calling unto him the CENTURION, he asked him † whether he had been any while dead.

45 And when he knew *it* of the CENTURION, he gave the † BODY to JOSEPH.

46 And he bought Fine-linen, [and] took him down, and wrapped him in the LINEN, and † laid him in a Sepulchre which was hewn out of a Rock, and rolled a Stone unto the DOOR of the SEPULCHRE.

47 And Mary MAGDALENE and † Mary *the mother* of Joscs beheld where he was laid.

CHAPTER XVI.

§ LXI.

1 And when the SABBATH was past, Mary MAGDALENE, and * Mary *the mother* of JAMES, and Salome, had bought Sweet-spices,

that they might come and anoint him.

2 And very early in the Morning the † FIRST *day* of the Week, they came unto the SEPULCHRE at the rising of the SUN.

3 And they said among themselves, Who shall roll us away the STONE from the DOOR of the SEPULCHRE?

4 And when they looked, they saw that the STONE was rolled away: for it was very great.

5 And † entering into the SEPULCHRE, they saw a Young-man sitting on the RIGHT *side*, clothed in a long white Garment; and they were affrighted.

6 And HE saith unto them, Be not affrighted: Ye seek * Jesus of NAZARETH, which was CRUCIFIED: he is risen; he is not here: behold the PLACE where they laid him.

7 But go your way, tell his DISCIPLES and PETER That he goeth before you into GALILEE: there shall ye see Him, as he said unto you.

8 And they went out [quickly], and fled from the SEPULCHRE; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 [Now when *Jesus* was risen early the first *day* of the Week, he appeared first to Mary MAGDALENE, out of whom he had cast Seven Devils.

10 And *she* went and told THEM that had BEEN with him, as they mourned and wept.

* EMPHATIC TEXT.—43. THAT Joseph who was of Arimathæa. 1. THAT Mary who was the *mother*. 6. THAT Jesus of NAZARETH which.

† VATICAN MANUSCRIPT.—43. PILATE. 44. if he were already dead. 45. DEAD-BODY. 46. put him. 47. THAT Mary who was the *mother*. 2. first *day* of the WEEK. 5. coming into. See 41, 46, 8, 9—20.

11 And *they*, when they had heard That he was alive, and had been seen of her, believed not.

12 After *that* he appeared in Another Form unto two of them, as they walked, and went into the Country.

13 And *they* went and told *it* unto the RESIDUE: neither believed they *them*.

14 Afterward he appeared unto the ELEVEN as they sat at meat, and upbraided them with their UNBELIEF and HARDNESS-OF-HEART, Because they believed not THEM which had SEEN him after he was risen.

15 And he said unto them, Go ye into all the WORLD, and preach the GOSPEL to Every CREATURE.

16 HE that BELIEVETH and is

baptized shall be saved; but HE that BELIEVETH-NOT shall be damned.

17 And these Signs shall follow THEM that BELIEVE; In my NAME shall they cast out Devils; they shall speak with new Tongues;

18 They shall take up Serpents; and if they drink any deadly thing, it shall not hurt Them; they shall lay Hands on the Sick, and they shall recover.

19 So then after the LORD had SPOKEN unto them, he was received up into HEAVEN, and sat on the Right *hand* of GOD.

20 And *they* went forth, and preached every where, the LORD working with *them*, and confirming the WORD with Signs FOLLOWING. Amen.] †

† VATICAN MANUSCRIPT.—*Subscription*: ACCORDING TO MARK.

† THE GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

SECTION I.

1 Forasmuch as many have taken in hand to set forth in order a Declaration of *those* THINGS which are MOST-SURELY-BELIEVED among us,

2 Even as *THEY delivered them unto us, which from the Beginning WERE Eyewitnesses, and Ministers of the WORD;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto Thee in *order, Most-excellent Theophilus,

4 That thou mightest know the CERTAINTY of *those* Things, wherein thou hast been instructed.

§ II.

5 There was in the DAYS of Herod, the †KING of JUDÆA, a certain Priest named Zacharias, of the Course of Abia: and his †WIFE *was* of the DAUGHTERS of Aaron, and her NAME *was* Elisabeth.

6 And they were both righteous before GOD, walking in All the

COMMANDMENTS and Ordinances of the LORD blameless.

7 And they had no Child, because that †ELISABETH was barren, and they both were *now* well stricken in YEARS.

8 And it came to pass, that while he EXECUTED-THE-PRIEST'S-OFFICE before GOD in the ORDER of his COURSE,

9 According to the CUSTOM of the PRIEST'S-OFFICE, his lot was to BURN-INCENSE when he went into the TEMPLE of the LORD.

10 And the Whole MULTITUDE of the PEOPLE were praying without at the TIME of INCENSE.

11 And there appeared unto him an Angel of the Lord standing on the Right *side* of the ALTAR of INCENSE.

12 And when Zacharias saw *him*, he was troubled, and Fear fell upon him.

13 But the ANGEL said unto him, Fear not, Zacharias: for thy PRAYER is heard; and thy WIFE Elisabeth shall bear thee a Son, and thou shalt call his NAME John.

66 Dr. Birch did not collate the Gospel of Luke and John, but made use of a MS. copy of Dr. Bentley's Collation. Dr. Bentley's Collation is the authority for the following Readings; in addition to which, whenever the Collation of Bartolucci *coincides* with that of Bentley (for it is not nearly so complete or so minute as the latter), a small letter (*d*) is added to the note.

* EMPHATIC TEXT.—2. THEY which WERE from the Beginning Eyewitnesses and Ministers of the WORD delivered them unto us. 3. consecutive order.

† VATICAN MANUSCRIPT.—Title: ACCORDING TO LUKE. 5. King. 5. Wife.
7. Elisabeth.

14 And ~~thou~~ shalt have Joy and Gladness; and many shall rejoice at his BIRTH.

15 For he shall be great in the sight of the LORD, and shall drink neither Wine nor Strong-drink; and he shall be filled with the holy Ghost, even from his Mother's Womb.

16 And many of the CHILDREN of Israel shall he turn to the Lord their GOD.

17 And ~~he~~ shall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord.

18 And Zacharias said unto the ANGEL, Whereby shall I know this? for ~~I~~ am an Old-man, and my WIFE well stricken in YEARS.

19 And the ANGEL answering said unto him, ~~I~~ am *Gabriel, that STAND in the presence of GOD; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the Day that these things shall be performed, because thou believest not my WORDS, which shall be fulfilled in their SEASON.

21 And the PEOPLE waited for ZACHARIAS, and marvelled that he TARRIED so long in the TEMPLE.

22 And when he came out, he could not speak unto them: and they perceived That he had seen a Vision in the TEMPLE: for ~~he~~

beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the DAYS of his MINISTRATION were accomplished, he departed to his *own* HOUSE.

24 And after Those DAYS *his WIFE Elisabeth conceived, and hid herself five Months, saying,

25 Thus hath the LORD dealt with Me in the Days wherein he looked on *me*, to take away my REPROACH among Men.

§ III.

26 And in the SIXTH MONTH the ANGEL Gabriel was sent †from GOD unto a City of GALILEE, named Nazareth,

27 To a Virgin espoused to a Man whose Name was Joseph, of the House of David; and the VIRGIN'S NAME was Mary.

28 And †the ANGEL came in unto her, and said, Hail, *thou that art* highly favoured, the LORD is with thee: [*blessed art thou among Women.*]

29 And [*when she saw him,*] SHE was troubled at †his SAYING, and cast in her mind what manner of SALUTATION this should be.

30 And the ANGEL said unto her, Fear not, Mary: for thou hast found Favour with GOD.

31 And, behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his NAME Jesus.

32 ~~He~~ shall be great, and shall be called the Son of the Highest: and the Lord GOD shall give unto him the THRONE of *his FATHER David:

* EMPHATIC TEXT.—19. THAT Gabriel who STANDS. 24. Elisabeth his WIFE conceived. 32. David his FATHER.

† VATICAN MANUSCRIPT.—26. by GOD. See 28 (d), 29 (d).

28. he came (d).

29. the SAYING (d).

33 And he shall reign over the HOUSE of Jacob for EVER; and of his KINGDOM there shall be no End.

34 Then said Mary unto the ANGEL, How shall this be, seeing I know not a Man?

35 And the ANGEL answered and said unto her, The holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also *that* HOLY thing which shall be BORN of thee shall be called the Son of God.

36 And, behold, * thy COUSIN Elisabeth, ~~she~~ hath also conceived a Son in her Old-age: and this is the sixth Month with HER, who was CALLED barren.

37 For † with GOD *nothing shall be impossible.

38 And Mary said, Behold the HANDMAID of the Lord; be it unto me according to thy WORD. And the ANGEL departed from her.

§ IV.

39 And Mary arose in those DAYS, and went into the HILL-COUNTRY with Haste, into a City of Juda;

40 And entered into the HOUSE of Zacharias, and saluted ELISABETH.

41 And it came to pass, that, when ELISABETH heard the SALUTATION of MARY, the BABE leaped in her WOMB; and ELISABETH was filled with the holy Ghost:

42 And she spake out with a loud † Voice, and said, Blessed *art* thou among Women, and blessed is the FRUIT of thy WOMB.

43 And whence is this to me,

that the MOTHER of my LORD should come to me?

44 For, lo, as soon as the VOICE of thy SALUTATION sounded in mine EARS, the BABE leaped in my WOMB for Joy.

45 And blessed is SHE that BELIEVED: For there shall be a Performance of *those* THINGS which were TOLD her from the Lord.

§ V.

46 And Mary said, My SOUL doth magnify the LORD,

47 And my SPIRIT hath rejoiced in GOD my SAVIOUR.

48 For he hath regarded the LOW-ESTATE of his HANDMAIDEN: for, behold, from HENCEFORTH All GENERATIONS shall call me blessed.

49 For HE that is MIGHTY hath done to me great things; and holy is his NAME.

50 And his MERCY is on THEM that FEAR him, from Generation to Generation.

51 He hath shewed Strength with his Arm; he hath scattered the Proud in the Imagination of their Hearts.

52 He hath put down the Mighty from *their* Seats, and exalted them of low degree.

53 He hath filled the Hungry with good things; and the Rich he hath sent empty away.

54 He hath holpen *his Servant Israel, in remembrance of *his* Mercy;

55 As he spake to our FATHERS, to ABRAHAM, and to his SEED, for EVER.

56 And Mary abode with her

* EMPHATIC TEXT.—36. Elisabeth, thy COUSIN. 37. No Declaration shall be.
54. Israel, his Servant.

† VATICAN MANUSCRIPT.—37. of GOD No Declaration shall be. 42. Cry (*d*).

about three Months, and returned to her *own* HOUSE.

§ VI.

57 Now ELISABETH's full TIME came that she should be DELIVERED; and she brought forth a Son.

58 And her NEIGHBOURS and her COUSINS heard How the Lord had shewed great MERCY upon her; and they rejoiced with her.

59 And it came to pass, that on the EIGHTH Day they came to circumcise the CHILD; and they called him Zacharias, after the NAME of his FATHER.

60 And his MOTHER answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy KINDRED that is called by this NAME.

62 And they made signs to his FATHER, HOW HE WOULD HAVE HIM CALLED.

63 And he asked for a Writing-table, and wrote, saying, His NAME is John. And they marvelled all.

64 And his MOUTH was opened immediately, and his TONGUE loosed, and he spake, and praised God.

65 And Fear came on ALL that DWELT round about them: and All these SAYINGS were noised abroad throughout All the HILL-COUNTRY of JUDÆA.

66 And All THEY that HEARD them laid them up in their HEARTS, saying, What manner of CHILD shall this be! † And the Hand of the Lord was with him.

§ VII.

67 And *his FATHER Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord GOD of ISRAEL; For he hath visited and redeemed his PEOPLE,

69 And hath raised up an Horn of Salvation for us in † the HOUSE of *his SERVANT David;

70 As he spake by the Mouth of *his HOLY Prophets, which have been since the World began:

71 That we should be saved from our Enemies, and from the Hand of ALL that HATE us;

72 To perform the Mercy promised to our FATHERS, and to remember his holy Covenant;

73 The Oath which he swarc *to our FATHER Abraham,

74 That he would GRANT unto us, that we being delivered out of the Hand of our ENEMIES might serve him without fear,

75 In Holiness and Righteousness before him, † All the DAYS of our LIFE.

76 And † thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before [the Face of] the Lord to prepare his Ways;

77 To GIVE Knowledge of Salvation unto his PEOPLE by the Remission of their Sins,

78 Through the tender Mercy of our God; whereby the Dayspring from on high hath visited us,

79 To give light to THEM that SIT in Darkness and in the Shadow of Death, to GUIDE our FEET into the Way of Peace.

* EMPHATIC TEXT.—67. Zacharias his FATHER. 69. David his SERVANT. 70. THOSE HOLY Prophets of his which. 73. to Abraham our FATHER.

† VATICAN MANUSCRIPT.—66. For also the Hand. 69. the House of David his Servant. 75. All our DAYS. And (d). 76. also thou. See 76 (d).

80 And the CHILD grew, and waxed strong in Spirit, and was in the DESERTS till the Day of his Shewing unto ISRAEL.

CHAPTER II.

§ VIII.

1 And it came to pass in those DAYS, that there went out a Decree from Cæsar Augustus, that All the WORLD should be taxed.

2 † And This TAXING was first made when Cyrenius was governor of SYRIA.

3 And all went to be taxed, every one into *his OWN* City.

4 And Joseph also went up from GALILEE, out of the City of Nazareth, into JUDÆA, unto the City of David, which is called Bethlehem; because he was of the House and Lineage of David:

5 To be taxed with Mary his ESPOUSED [Wife], being great with child.

6 And so it was, that, while they WERE there, the DAYS were accomplished that she should be DELIVERED.

7 And she brought forth her FIRSTBORN SON, and wrapped him in swaddling clothes, and laid him in a †MANGER; because there was no Room for them in the INN.

(§ IX.)

8 And there were in the SAME COUNTRY Shepherds abiding in the field, keeping Watch over their FLOCK by NIGHT.

9 And, [10,] the Angel of the Lord came upon them, and the Glory of the Lord shone round

about them: and they were sore afraid.

10 And the ANGEL said unto them, Fear not: for, behold, I bring you good tidings of great Joy, which shall be to All PEOPLE.

11 For unto you is born This-day in the City of David a Saviour, which is Christ the Lord.

12 And this *shall be* a †SIGN unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a †MANGER.

13 And suddenly there was with the ANGEL a Multitude of the heavenly Host praising GOD, and saying,

14 Glory to God in the highest, and on Earth Peace, Good-will toward Men.

§ X.

15 And it came to pass, as the ANGELS were gone away from them into HEAVEN, the SHEPHERDS said one to another, Let us now go even unto Bethlehem, and see this THING which is COME-TO-PASS, which the LORD hath made known unto us.

16 And they came with haste, and found MARY, and JOSEPH, and the BABE lying in a MANGER.

17 And when they had seen *it*, they made known [abroad] *the SAYING which was TOLD them concerning this CHILD.

18 And All THEY that HEARD *it* wondered at *those THINGS* which were TOLD them by the SHEPHERDS.

19 But MARY kept All [these]

* EMPHATIC TEXT.—17. THAT SAYING which.

† VATICAN MANUSCRIPT.—2. This became the first Taxing, when. || 7. Manger.
12. Sign. 12. Manger. See 5 (d), 9, 17, 19.

| About fifteen years after this time.

THINGS, and pondered *them* in her HEART.

20 And the SHEPHERDS returned, glorifying and praising GOD for all the things that they had heard and seen, as it was told unto them.

§ XI.

21 And when eight Days were accomplished for the CIRCUMCISING of *†*the CHILD, his NAME was called Jesus, * which was so NAMED of the ANGEL before he was CONCEIVED in the WOMB.

§ XII.

22 And when the *†*DAYS of her PURIFICATION according to the LAW of Moses were accomplished, they brought him to Jerusalem, to present *him* to the LORD;—

23 As it is written in the Law of the Lord, "Every Male that openeth the Womb shall be called holy to the Lord;" *†*—

24 And to OFFER a Sacrifice according to THAT which is SAID in *†*the Law of the Lord, "A Pair of Turtledoves, or Two Young Pigeons." *†*

§ XIII.

25 And, behold, there was a Man in Jerusalem, whose Name was Simeon; and the same MAN was just and devout, waiting for the Consolation of ISRAEL: and the holy Ghost was upon him.

26 And it was revealed unto him by the HOLY GHOST, that he should not see Death, before he had seen the Lord's CHRIST.

27 And he came by the SPIRIT into the TEMPLE: and when the

PARENTS BROUGHT-IN the CHILD Jesus, to DO for him after the CUSTOM of the LAW,

28 Then took *he* him up in his ARMS, and blessed GOD, and said,

29 Lord, now lettest thou thy SERVANT depart in Peace, according to thy WORD:

30 For mine EYES have seen thy SALVATION,

31 Which thou hast prepared before the Face of All PEOPLE;

32 A Light to lighten the Gentiles, and the Glory of thy People Israel.

33 And *†*Joseph and his MOTHER marvelled at *those* THINGS which were SPOKEN of him.

34 And Simeon blessed them, and said unto Mary his MOTHER, Behold, this *child* is set for the Fall and Rising-again of many in ISRAEL; and for a Sign which shall be spoken against;—

35 Yea, a Sword shall pierce through * Thy Own SOUL also,—that the Thoughts of Many Hearts may be revealed.

§ XIV.

36 And there was one Anna, a Prophetess, the Daughter of Phanuel, of the Tribe of Aser: *she* was of a great Age, and had lived with *†*an Husband seven Years from her VIRGINITY;

37 And *she* was a Widow *†*of about fourscore and four Years, which departed not from the TEMPLE, but served GOD with Fastings and Prayers Night and Day.

38 And *†she* coming in *†*That INSTANT gave thanks likewise

* EMPHATIC TEXT.—21. THAT which was NAMED. 35. the SOUL of Thee Thyself also.

† VATICAN MANUSCRIPT.—21. him, his NAME. 22. Days of her Purification. 24. the LAW of. 33. his FATHER and MOTHER. 36. an HUSBAND. 37. until fourscore and. 38. she (*d*). 39. THAT Instant.

† 23. Exod. xxii. 29. 24. Lev. xii. 8.

unto †the LORD, and spake of him to ALL THEM that LOOKED-FOR Redemption in Jerusalem.

§ XV.

39 And when they had performed all things according to the LAW of the Lord, they returned into GALILEE, to their-own City Nazareth.

40 And the CHILD grew, and waxed strong [in Spirit], filled with Wisdom: and the Grace of God was upon him.

41 * Now his PARENTS went to Jerusalem every Year at the FEAST of the PASSOVER.

§ XVI.

42 And when he was twelve Years old, they went up [to Jerusalem] after the CUSTOM of the FEAST.

43 And when they had fulfilled the DAYS, as they RETURNED, *the CHILD Jesus tarried behind in Jerusalem; and †Joseph and h is MOTHER knew not of it.

44 But they, supposing him to h ave been in the COMPANY, went a Day's Journey; and they sought him among their KINSFOLK and ACQUAINTANCE.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three Days they found him in the TEMPLE, sitting in the Midst of the DOCTORS, both hearing them, and asking them questions.

47 And ALL [that HEARD him] were astonished at his UNDERSTANDING and ANSWERS.

48 And when they saw him, they were amazed: and his MOTHER said unto him, Son, why hast thou thus dealt with us? behold, thy FATHER and I †have sought thee sorrowing.

49 And he said unto them, How is it That ye sought me? wist ye not That I must be about my FATHER'S BUSINESS?

50 And they understood not the SAYING which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his MOTHER kept All †these SAYINGS in her HEART.

52 And Jesus increased †in Wisdom and Stature, and in Favour with God and Man.

CHAPTER III.

§ XVII.

1 Now in the fifteenth Year of the REIGN of Tiberius Caesar, Pontius Pilate being Governor of JUDÆA, and Herod being tetrarch of GALILEE, and *his BROTHER Philip tetrarch of ITUREA and of the Region of Trachonitis, and Lysanias the tetrarch of ABILENE,

2 Annas and Caiaphas being the †High-priests, the Word of God came unto John the SON of †ZACHARIAS in the WILDERNESS.

3 And he came into ALL the †COUNTRY about JORDAN, preaching the Baptism of Repentance for the Remission of Sins;

4 As it is written in the Book of the Words of Esaus the PROPHET, [saying,] "The Voice of

* EMPHATIC TEXT.—41. And his. 43. Jesus the CHILD. 1. Philip his BROTHER.

† VATICAN MANUSCRIPT.—38. GOD, and spake (d). 43. his PARENTS knew. 48. seek thee. 51. the SAYINGS. 52. in wisdom and Stature. 2. High-priest (d). 2 Zacharias. 3. Country. See 40 (d). 42 (d), 47 (d), 4 (d).

one crying in the WILDERNESS, Prepare ye the WAY of the Lord, make his PATHS straight.

5 Every Valley shall be filled, and Every Mountain and Hill shall be brought low; and the CROOKED shall be made straight, and the ROUGH Ways shall be made smooth;

6 And All Flesh shall see the SALVATION of GOD.*†

7 Then said he to the MULTITUDE that CAME-FORTH to be baptized of him, O Generation of Vipers, who hath warned you to flee from the WRATH TO-COME?

8 Bring forth therefore Fruits worthy of REPENTANCE, and begin not to say within yourselves, We have ABRAHAM to our Father: for I say unto you, That GOD is able of these STONES to raise up CHILDREN unto ABRAHAM.

9 And now also the AXE is laid unto the ROOT of the TREES: Every Tree therefore which bringeth not forth good Fruit is hewn down, and cast into the Fire.

10 And the PEOPLE asked him, saying, What †shall we do then?

11 He †answereth and saith unto them, HE that HATH Two Coats, let him impart to HIM that HATH none; and HE that HATH Meat, let him do likewise.

§ XVIII.

12 Then came also Publicans to be baptized, and said unto him, Master, what †shall we do?

13 And HE said unto them, Exact no more than THAT which is APPOINTED you.

14 And the Soldiers likewise demanded of him, saying, †And what shall we do? And he said unto them, Do violence to No man, neither accuse *any* falsely; and be content with your WAGES.

(§ XIX.)

15 And as the PEOPLE were in expectation, and all men mused in their HEARTS of JOHN, whether *he* were the CHRIST, or not;

16 JOHN answered, saying unto *them* all, I indeed baptize you with Water; but one MIGHTIER than I cometh, the LATCHET of whose SHOES I am not worthy to unloose: *he* shall baptize You with the holy Ghost and with Fire:

17 Whose FAN is in his HAND, †and he will thoroughly purge his FLOOR, and will gather the WHEAT into his GARNER; but the CHAFF he will burn with Fire unquenchable.

18 And many other things in *his* exhortation preached he unto the PEOPLE.

19 But HEROD the TETRARCH, being reprov'd by him for Herodias *his BROTHER Philip's WIFE, and for all the Evils which HEROD had done,

20 Added [yet] this above all, that he shut up JOHN in †PRISON.

§ XX.

21 Now when All the PEOPLE were BAPTIZED, it came to pass, that Jesus also being baptized, and praying, the HEAVEN was opened,

22 And the HOLY GHOST de-

* EMPHATIC TEXT.—19. the WIFE of Philip his BROTHER.

† VATICAN MANUSCRIPT.—10. should we. 11. answered and said (d). 12. should we. 14. What also should we do? 17. to thoroughly purge his FLOOR, and to gather (d). 20. Prison. See 20.

‡ 6. Isaiah xl. 3; lii. 10.

scended in a Bodily Shape †like a Dove upon him, and a Voice came from Heaven, [which said,] *Thou art my BELOVED SON; in thee I am well pleased.*

§ XXI.

23 And JESUS himself began to be about thirty Years *of age*, being †(as was supposed) the Son of Joseph, which was *the son of HELI,*

24 Which was *the son of MATTHAT,* which was *the son of LEVI,* which was *the son of MELCHI,* which was *the son of JANNA,* which was *the son of JOSEPH,*

25 Which was *the son of MATTATHIAS,* which was *the son of AMOS,* which was *the son of NAUM,* which was *the son of ESLI,* which was *the son of NAGGE,*

26 Which was *the son of MAATH,* which was *the son of MATTATHIAS,* which was *the son of SEMEI,* which was *the son of JOSEPH,* which was *the son of JUDA,*

27 Which was *the son of JOANNA,* which was *the son of RHESA,* which was *the son of ZOROBABEL,* which was *the son*

§ XXII.

of SALATHIEL, which was *the son of NERI,*

28 Which was *the son of MELCHII,* which was *the son of ADDI,* which was *the son of COSAM,* which was *the son of ELMODAM,* which was *the son of ER,*

29 Which was *the son of JOSE,* which was *the son of ELIEZER,* which was *the son of JORIM,*

which was *the son of MATTHAT,* which was *the son of LEVI,*

30 Which was *the son of SIMEON,* which was *the son of JUDA,* which was *the son of JOSEPH,* which was *the son of JONAN,* which was *the son of ELIAKIM,*

31 Which was *the son of MELEA,* which was *the son of MENAN,* which was *the son of MATTATHA,* which was *the son*

§ XXIII.

of NATHAN, which was *the son of DAVID,*

32 Which was *the son of JESSE,* which was *the son of OBED,* which was *the son of BOOZ,* which was *the son of SALMON,* which was *the son of NAASSON,*

33 Which was *the son of AMINADAB,* which was *the son of ARAM,* which was *the son of ESROM,* which was *the son of PHARES,* which was *the son of JUDA,*

34 Which was *the son of JACOB,* which was *the son of ISAAC,* which was *the son*

§ XXIV.

of ABRAHAM, which was *the son of THARA,* which was *the son of NACHOR.*

35 Which was *the son of SARUCH,* which was *the son of RAGAU,* which was *the son of PHALEC,* which was *the son of HEBER,* which was *the son of SALA,*

36 Which was *the son of CAINAN,* which was *the son of ARPHAXAD,* which was *the son of SEM,* which was *the son of NOE,* which was *the son of LAMECH,*

37 Which was *the son of MATHUSALA,* which was *the son of ENOCH,* which was *the son of*

† VATICAN MANUSCRIPT.—22. as a Dove. JOSEPH. See 22 (d).

23. the Son (as was supposed) of

JARED, which was *the son* of MALELEEL, which was *the son* of CAINAN,

38 Which was *the son* of ENOS, which was *the son* of SETH, which was *the son* of ADAM, which was *the son* of GOD.

CHAPTER IV.

§ XXV.

1 And Jesus being full of the holy Ghost returned from JORDAN, and was led by the SPIRIT † into the WILDERNESS,

2 Being forty Days tempted of the DEVIL. And in those DAYS he did eat nothing: and when they were ended, he [afterward] hungered.

3 And the DEVIL said unto him, If thou be the Son of GOD, command this STONE that it be made Bread.

4 And † Jesus answered him, [saying,] It is written, "That MAN shall not live by Bread alone, [but by Every Word of God.]" †

§ XXVI.

5 And † the DEVIL, taking him up into an high Mountain, shewed unto him All the KINGDOMS of the WORLD in a Moment of Time.

6 And the DEVIL said unto him, All this POWER will I give Thee, and the GLORY of them: For that is delivered unto Me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And † JESUS answered and said unto him, [Get thee behind me, Satan: for] it is written,

"Thou shalt worship the Lord thy GOD, and Him only shalt thou serve." †

(§ XXVII.)

9 And he brought him to Jerusalem, and set him on a PINNACLE of the TEMPLE, and said unto him, If thou be the SON of GOD, cast thyself down from hence:

10 For it is written, "He shall give his ANGELS charge over thee, to KEEP thee:

11 "And in *their* Hands they shall bear thee up, lest at any time thou dash thy FOOT against a Stone." †

12 And JESUS answering said unto him, It is said, "Thou shalt not tempt the Lord thy GOD." †

§ XXVIII.

13 And when the DEVIL had ended All the Temptation, he departed from him for a Season.

14 And JESUS returned in the POWER of the SPIRIT into GALILEE: and there went out a Fame of him through All the REGION round about.

15 And he taught in their SYNAGOGUES, being glorified of all.

§ XXIX.

16 And he came to NAZARETH, where he had been brought up: and, as his CUSTOM was, he went into the SYNAGOGUE on the SABBATH DAY, and stood up for to read.

17 And there was delivered unto him the Book of *the PROPHET Esaias. And when he had opened the BOOK, he found the PLACE where it was written,

* EMPHATIC TEXT.—17. Esaias the PROPHET.

† VATICAN MANUSCRIPT.—1. in the WILDERNESS. 4. JESUS. 5. bringing him onward, he shewed (d). 8. JESUS. See 2 (d), 4, 4 (d), 8.

‡ 4. Dent. viii. 3. † 8. Dent. x. 20. † 11. Psa. xci. 11. † 12. Dent. vi. 16.

18 "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the Poor; he hath sent me [to heal the BROKEN-HEARTED], to preach Deliverance to the Captives, and Recovering-of-sight to the Blind, to set at Liberty them that are bruised,

19 "To preach the acceptable Year of the Lord."†

20 And he closed the BOOK, and he gave it again to the MINISTER, and sat down. And the EYES of all them that were in the SYNAGOGUE were fastened on him.

21 And he began to say unto them, This-day is this SCRIPTURE fulfilled in your EARS.

22 And all bare him witness, and wondered at * the GRACIOUS WORDS which PROCEEDED out of his MOUTH. And they said, Is not this Joseph's SON?

23 And he said unto them, Ye will surely say unto me this PROVERB, Physician, heal thyself: whatsoever we have heard done † in CAPERNAUM, do also here in thy COUNTRY.

24 And he said, Verily I say unto you, No Prophet is accepted in his OWN-COUNTRY.

25 But I tell you of a Truth, Many Widows were in ISRAEL in the DAYS of Elias, when the HEAVEN was shut up three Years and six Months, when great Famine was throughout All the LAND;

26 But unto none of them was Elias sent, save unto Sarepta, a

city of SIDON, unto a Woman *that was* a Widow.

27 And Many Lepers were in ISRAEL in the time of Eliseus the PROPHET; and none of them was cleansed, saving Naaman the SYRIAN.

28 And all they in the SYNAGOGUE, when they heard these things, were filled with Wrath,

29 And rose up, and thrust him out of the CITY, and led him unto the BROW of the HILL whereon their CITY was built, that they might CAST-HIM-DOWN headlong.

30 But ~~he~~ passing through the Midst of them went his † way,

§ XXX.

31 And came down to Capernaum, a City of GALILEE, and taught them on the SABBATH days.

32 And they were astonished at his DOCTRINE: For his WORD was with Power.

33 And in the SYNAGOGUE there was a Man, which had a Spirit of an unclean Devil, and cried out with a loud Voice,

34 [Saying,] Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the HOLY-ONE of GOD.

35 And JESUS rebuked him, saying, Hold thy peace, and come out of him. And when the DEVIL had thrown him in the MIDST, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a WORD is this! For

* EMPHATIC TEXT.—22. THOSE WORDS of GRACE which. 30. way. And he came.

† VATICAN MANUSCRIPT.—23. unto CAPERNAUM. See 18 (d), 34 (d).

‡ 19. Isaiah lxi. 1.

with Authority and Power he commandeth the UNCLEAN Spirits, and they come out.

37 And the Fame of him went out into Every Place of the COUNTRY round about.

§ XXXI.

38 And he arose †out of the SYNAGOGUE, and entered into Simon's HOUSE. And SIMON'S †WIFE'S-MOTHER was taken with a great Fever; and they besought him for her.

39 And he stood over her, and rebuked the FEVER; and it left her: and immediately she arose and ministered unto them.

§ XXXII.

40 Now when the SUN was setting, all they that had any sick with divers Diseases brought them unto him; and HE laid *his* HANDS on every one of them, and healed them.

41 And Devils also came out of many, crying out, and saying, Thou art [CHRIST] the SON of GOD. And he rebuking *them* suffered them not to speak: For they knew that he was CHRIST.

§ XXXIII.

42 And when it was Day, he departed and went into a Desert Place: and the PEOPLE sought him, and came unto him, and stayed him, that he should not DEPART from them.

43 And HE said unto them, I must preach the KINGDOM of GOD to OTHER Cities also: For therefore †am I sent.

§ XXXIV.

44 And he preached †in the SYNAGOGUES of GALILEE.

CHAPTER V.

1 And it came to pass, that, as the PEOPLE PRESSED upon him to HEAR the WORD of GOD, he stood by the LAKE of Genneareth,

2 And saw †Two Ships standing by the LAKE: but the FISHERMEN were gone out of them, and were washing *their* NETS.

3 And he entered into one of the SHIPS, which was SIMON'S, and prayed him that he would thrust out a little from the LAND. And he sat down, and taught the PEOPLE out of the SHIP.

4 Now when he had left speaking, he said unto SIMON, Launch out into the DEEP, and let down your NETS for a Draught.

5 And †SIMON answering said [unto him], Master, we have toiled All the NIGHT, and have taken Nothing: nevertheless at thy WORD I will let down the †NET.

6 And when they had this done, they inclosed a great Multitude of Fishes: and their †NET brake.

7 And they beckoned unto * *their* PARTNERS, which were in the OTHER Ship, that they should come and HELP them. And they came, and filled Both the SHIPS, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at †JESUS' KNEES, saying, Depart from me; For I am a sinful Man, O Lord.

* EMPHATIC TEXT.—7. THOSE PARTNERS of *theirs* which were.

† VATICAN MANUSCRIPT.—38. from the SYNAGOGUE (*d*). 38. Wife's-mother. 43. was I sent. 44. unto the SYNAGOGUES. 2. two Ships. 5. Simon. 5. NETS. 6. NETS were rent. 8. Jesus' KNEES. See 41 (*d*), 5.

9 For he was astonished, and ALL that were with him, at the DRAUGHT of the FISHES which they had taken:

10 And so *was* also James, and John, the Sons of Zebedee, which were Partners with SIMON. And †JESUS said unto SIMON, Fear not; from HENCEFORTH thou shalt catch Men.

11 And when they had brought *their* SHIPS to LAND, they forsook all, and followed him.

§ XXXV.

12 And it came to pass, when he WAS in a certain CITY, behold a Man full of Leprosy: who seeing JESUS fell on *his* Face, and besought him, saying, Lord, if thou wilt; thou canst make Me clean.

13 And he put forth *his* HAND, and touched him, saying, I will: be thou clean. And immediately the LEPROSY departed from him.

14 And *he* charged him to tell no man: but go, and shew thyself to the PRIEST, and offer for thy CLEANSING, according as Moses commanded, for a Testimony unto them.

§ XXXVI.

15 But so much the more went there a FAME abroad of him: and great Multitudes came together to hear, and to be healed [by him] of their INFIRMITIES.

16 And *he* withdrew himself into the WILDERNESS, and prayed.

§ XXXVII.

17 And it came to pass on a certain DAY, as *he* was teaching, that there were †Pharisees and Doctors of the Law sitting by, which were come out of Every

Town of GALILEE, and Judæa, and Jerusalem: and the Power of the Lord was †*present* to HEAL them.

18 And, behold, Men brought in a Bed a Man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the MULTITUDE, they went upon the HOUSE-TOP, and let him down through the TILING with *his* COUCH into the MIDST before †JESUS.

20 And when he saw their FAITH, he said [unto him], Man, thy SINS are forgiven thee.

21 And the SCRIBES and the PHARISEES began to reason, saying, Who is this which speaketh Blasphemies? Who can forgive Sins, but GOD alone?

22 But when JESUS perceived their THOUGHTS, he answering said unto them, What reason ye in your HEARTS?

23 Whether is easier, to say, Thy SINS be forgiven thee; or to say, Rise up and walk?

24 But that ye may know That the SON of MAN hath Power upon EARTH to forgive Sins, (he said unto the SICK-OF-THE-PALSY,) I say unto thee, Arise, and take up thy COUCH, and go into thine HOUSE.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his *own* HOUSE, glorifying GOD.

26 And they were all amazed, and they glorified GOD, and were

† VATICAN MANUSCRIPT.—10. JESUS. HEAL. And. 19. them all. And (d).

17. PHARISEES. See 15 (d), 20 (d).

17. *present* for him to

filled with Fear, saying, We have seen Strange-things To-day.

§ XXXVIII.

27 And after these things he went forth, and saw a Publican, named Levi, sitting at the RECEIPT-OF-CUSTOM: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And LEVI made him a great Feast in his own HOUSE: and there was a great Company of Publicans and of others that sat down with them.

30 But †their SCRIBES and PHARISEES murmured against his DISCIPLES, saying, Why do ye eat and drink with †Publicans and Sinners?

31 And †JESUS answering said unto them, THEY that are WHOLE need not a Physician; but THEY that are SICK.

32 I came not to call the Righteous, but Sinners to Repentance.

§ XXXIX.

33 And THEY said unto him, [Why do] the DISCIPLES of John fast often, and make Prayers, and likewise *the disciples of the PHARISEES; but THINE eat and drink?

34 And HE said unto them, Can ye make the CHILDREN of the BRIDECHAMBER fast, while the BRIDEGROOM is with them?

35 But the Days will come, when the BRIDEGROOM shall be taken away from them, and then shall they fast in Those DAYS.

36 And he spake also a Parable unto them; No man putteth a Piece † of a new Garment upon an old; if otherwise, then both the NEW † maketh a rent, and *the Piece that was taken out of the NEW † agreeth not with the OLD.

37 And no man putteth new Wine into old Bottles; else the †NEW Wine will burst the BOTTLES, and be spilled, and the BOTTLES shall perish.

38 But new Wine must be put into new Bottles; [and both are preserved.]

39 No man [also] having drunk old wine [straightway] desireth new: for he saith, The OLD is † better.

CHAPTER VI.

§ XL.

1 And it came to pass on the [second] Sabbath [after the first], that he went through the † CORNFIELDS; and his DISCIPLES plucked the EARS-OF-CORN, and did eat, rubbing them in their HANDS.

2 And certain of the PHARISEES said [unto them], Why do ye that which is not lawful [to do] on the SABBATH days?

3 And †JESUS answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and THEY which † WERE with him;

4 [How] he went into the HOUSE of GOD, and did take and eat the SHEWBREAD, and gave [also] to THEM that were with

* EMPHATIC TEXT.—33. THOSE of the PHARISEES. 36. THAT Piece which was.

† VATICAN MANUSCRIPT.—30. the PHARISEES and their SCRIBES. 30. PUBLICANS. 31. JESUS. 36. rent from a new (d). 36. will make a rent, and the PIECE. 36. will not agree with (d). 37. NEW WINE. 39. good. 1. Corn-fields. 3. Jesus. 3. were. See 33 (d), 38 (d), 39, 39 (d), 1 (twice) (d), 2 (twice) (d), 4 (d), 4.

him; which it is not lawful to eat but for the PRIESTS alone?

5 And he said unto them, [That] the SON of MAN is Lord also of the SABBATH.

§ XLI.

6 And it came to pass [also] on Another Sabbath, that he entered into the SYNAGOGUE and taught: and there was *a Man whose RIGHT HAND was withered.

7 And the SCRIBES and PHARISEES watched him, whether he would heal on the SABBATH day; that they might find an Accusation against him.

8 But ~~he~~ he knew their THOUGHTS, and said to *the MAN which HAD the withered HAND, Rise up, and stand forth in the MIDST. And HE arose and stood forth.

9 Then said JESUS unto them, †I will ask you one thing; Is it lawful on the SABBATH days to do good, or to do evil? to save Life, or to destroy it?

10 And looking round about upon them all, he said unto †the MAN, Stretch forth thy HAND. And HE did so: and his HAND was restored [whole as the OTHER].

11 And ~~they~~ they were filled with Madness; and communed one with another what they might do to JESUS.

§ XLII.

12 And it came to pass in those DAYS, that he went out into a MOUNTAIN to pray, and continued all night in PRAYER to GOD.

13 And when it was Day, he called *unto him* his DISCIPLES:

and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his BROTHER, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of †ALPHAËUS, *and Simon CALLED Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which [also] was the Traitor.

17 And he came down with them, and stood in the Plain, and †the Company of his Disciples, and a great Multitude of PEOPLE out of All JUDEA and Jerusalem, and from the SEA-COAST of Tyre and Sidon, which came to hear him, and to be healed of their DISEASES;

18 And THEY that were †VEXED with unclean Spirits: and they were healed.

19 And the Whole MULTITUDE sought to touch him: For there went Virtue out of him, and healed *them* all.

§ XLIII.

20 And ~~he~~ he lifted up his EYES on his DISCIPLES, and said, Blessed *be ye* POOR: For your's is the KINGDOM of GOD.

21 Blessed *are YE* that HUNGER now: For ye shall be filled. Blessed *are YE* that WEEP now: For ye shall laugh.

(§ XLIV.)

22 Blessed are ye, when MEN shall hate you, and when they shall separate you *from their company*, and shall reproach you, and

* EMPHATIC TEXT.—6. a Man there whose. Simon who was CALLED.

8. THAT MAN which. 15. and THAT

† VATICAN MANUSCRIPT.—9. I ask you, whether it be lawful on the SABBATH day (d). 10. him, Stretch. 15. Alphaeus. 17. a great Company (d). 18. distressed by unclean Spirits were healed (d). See 5 (d), 6, 10 (d), 16.

cast out your NAME as evil, for the SON of MAN'S sake.

23 Rejoice ye in That DAY, and leap for joy: for, behold, your REWARD is great in HEAVEN: for † in the like manner did their FATHERS unto the PROPHETS.

(§ XLV.)

24 But Woe unto YOU that are RICH! For ye have received your CONSOLATION.

25 Woe unto YOU that are † FULL! For ye shall hunger. † Woe unto YOU that LAUGH now! For ye shall mourn and weep.

26 Woe [unto you], when All MEN shall speak well of you! for † so did their FATHERS to the FALSE-PROPHETS.

(§ XLVI.)

27 But I say unto YOU which HEAR, Love your ENEMIES, do good to THEM which HATE you,

28 Bless THEM that CURSE you, [and] pray for THEM which DESPITEFULLY-USE you.

29 And unto HIM that SMITETH thee on the one CHEEK offer also the OTHER; and HIM that TAKETH-AWAY Thy CLOKE forbid not to take thy COAT also.

(§ XLVII.)

30 Give to EVERY man that ASKETH of thee; and of HIM that TAKETH-AWAY thy GOODS ask them not again.

31 And as ye would that MEN should do to you, do [ye also] to them likewise.

32 For if ye love THEM which LOVE you, What Thank have ye? for SINNERS also love THOSE that LOVE them.

33 † And if ye do-good to THEM which DO-GOOD to you, What Thank have ye? [for] SINNERS also do *even* the SAME.

34 And if ye lend to *them* of whom ye hope to receive, What Thank have ye? [for] SINNERS also lend to Sinners, to receive AS-MUCH again.

35 But love ye your ENEMIES, and do good, and lend, hoping for Nothing again; and your REWARD shall be great, and ye shall be the Children of the † HIGHEST: For *he* is kind unto the UNTHANKFUL and to the Evil.

(§ XLVIII.)

36 Be ye [therefore] merciful, as your FATHER [also] is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good Measure, pressed down, [and] shaken together, [and] running over, shall men give into your BOSOM. For with the SAME Measure that ye mete withal it shall be measured to you again.

39 And he spake a Parable unto them, Can the Blind lead the Blind? shall they not both fall into the Ditch?

(§ XLIX.)

40 The Disciple is not above his MASTER: but every-one that is perfect shall be as his MASTER.

41 And why beholdest thou *the MOTE that is in thy BROTHER'S EYE, but perceivest not *the BEAM that is in *thine* OWN Eye?

* EMPHATIC TEXT.—41. THAT MOTE which is. 41. THAT BEAM which is.

† VATICAN MANUSCRIPT.—23. the SAME did. 25. FULL now! 25. Woe, YE that LAUGH now! 26. the SAME did they to the FALSE-PROPHETS (*d*). 33. For if also ye do-good. 35. Highest. See 26, 28, 31 (*d*), 33, 34, 36 (*d*), 36, 38 (twice).

42 [Either] how canst thou say to thy BROTHER, Brother, let me pull out *the MOTE that is in thine EYE, when thou thyself beholdest not the BEAM that is in thine own EYE? Thou Hypocrite, cast out first the BEAM out of thine own EYE, and then shalt thou see clearly to pull out *the MOTE that is in thy BROTHER'S EYE.

43 For a good Tree bringeth not forth corrupt Fruit; neither †doth a corrupt Tree bring forth good Fruit.

44 For Every Tree is known by *his* OWN Fruit. For of Thorns men do not gather Figs, nor of a Bramble-bush gather they Grapes.

45 A GOOD Man out of the GOOD Treasure of †his HEART bringeth forth THAT which is GOOD; and an EVIL [Man] out of the EVIL [Treasure of his HEART] bringeth forth THAT which is EVIL: for of the †ABUNDANCE of the HEART his MOUTH speaketh.

46 And why call ye Me, Lord, Lord, and do not the things which I say?

§ L.

47 WHOSOEVER COMETH to me, and heareth My SAYINGS, and doeth them, I will shew you to whom he is like:

48 He is like a Man which built an House, and digged deep, and laid the Foundation on a ROCK: and when the Flood arose, the STREAM beat vehemently upon that HOUSE, and could not shake it: †for it was founded upon a ROCK.

49 But HE that HEARETH, and doeth not, is like a Man that without a Foundation built an House upon the EARTH; against which the STREAM did beat vehemently, and immediately it fell; and the RUIN of that HOUSE was great.

CHAPTER VII

§ LI.

1 Now when he had ended All his SAYINGS in the AUDIENCE of the PEOPLE, he entered into Capernaum.

2 And a certain Centurion's Servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of JESUS, he sent unto him the Elders of the JEWS, beseeching him that he would come and heal his SERVANT.

4 And when they came to JESUS, THEY besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our NATION, and ~~he~~ hath built us a SYNAGOGUE.

6 Then JESUS went with them. And when he was now not far from the HOUSE, the CENTURION sent Friends [to him], saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my ROOF:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a Word, and †my SERVANT shall be healed.

8 For ~~I~~ also am a Man set under Authority, having under me

* EMPHATIC TEXT.—42. THAT MOTE which is. 43. THAT MOTE which is.

† VATICAN MANUSCRIPT.—43. again doth. 45. the HEART (d). 45. Abundance of the Heart. 48. because it was WELL-BUILT upon. But (d). 7. let my SERVANT be healed (d). See 42, 45 (twice) (d), 6 (d).

Soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my SERVANT, Do this, and he doeth it.

9 When JESUS heard these things, he marvelled at him, and turned him about, and said unto the PEOPLE that FOLLOWED him, I say unto you, I have not found So-great Faith, no, not in ISRAEL.

10 And THEY that were SENT, returning to the HOUSE, found the SERVANT whole [that had been sick].

§ LII.

11 And it came to pass the DAY-AFTER, that he went into a City called Nain; and [many of] his DISCIPLES went with him, and much People.

12 Now when he came nigh to the GATE of the CITY, behold, there was a dead man carried out, †the only Son of his MOTHER, and she was a Widow: and much People of the CITY was with her.

13 And when the LORD saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the BIER: and THEY that BARE him stood still. And he said, Young-man, I say unto thee, Arise.

15 And HE that was DEAD sat up, and began to speak. And he delivered him to his MOTHER.

16 And there came a Fear on all: and they glorified GOD, saying, That a great Prophet is risen up among us; and, That GOD hath visited his PEOPLE.

17 And this RUMOUR of him

went forth throughout All JUDÆA, and [throughout] All the REGION round about.

§ LIII.

18 And the DISCIPLES of John shewed him of all these things.

19 And JOHN calling *unto him* two of his DISCIPLES sent them to †JESUS, saying, Art thou HE that should COME? or look we for Another?

20 When the MEN were come unto him, they said, John BAPTIST [hath] sent us unto thee, saying, Art thou HE that should COME? or look we for Another?

21 And in That *same HOUR* he cured many of *their* Infirmities and Plagues, and of evil Spirits; and unto many *that were* blind he gave †SIGHT.

22 Then †JESUS answering said unto them, Go your way, and tell John what things ye have seen and heard; [*how* That] the Blind see, the Lamc walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, to the Poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

§ LIV.

24 And when the MESSENGERS of John were departed, he began to speak unto the PEOPLE concerning John, What went ye out into the WILDERNESS for to see? A Reed shaken with the Wind?

25 But what went ye out for to see? A Man clothed in Soft Raiment? Behold, THEY which are GORGEOUSLY-APPARELLED, and live delicately, are in KINGS'-COURTS.

+ VATICAN MANUSCRIPT.—12. the Only Son. 19. the LORD, saying (d). 22. he answering (d). 21. sight. See 10 (d), 11 (d), 17, 20 (d), 22.

26 But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet.

27 This is *he*, of whom it is written, "Behold, [†]I send my MESSENGER before thy Face, which shall prepare thy WAY before thee."[†]

28 [For] I say unto you, Among those that are born of Women there is not a greater [Prophet] than John [the BAPTIST]: but HE that is LEAST in the KINGDOM of GOD is greater than he.

29 And All the PEOPLE that heard *him*, and the PUBLICANS, justified GOD, being baptized with the BAPTISM of John.

30 But the PHARISEES and LAWYERS rejected the COUNSEL of GOD against themselves, being not baptized of him.

§ LV.

31 [And the Lord said,] Whereunto then shall I liken the MEN of this GENERATION? and to what are they like?

32 They are like unto *Children sitting in the Market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the BAPTIST came neither eating Bread nor drinking Wine; and ye say, He hath a Devil.

34 The SON of MAN is come eating and drinking; and ye say, Behold a gluttonous Man, and a

Winebibber, a Friend of Publicans and Sinners!

35 But WISDOM is justified of All her CHILDREN.

§ LVI.

36 And one of the PHARISEES desired him that he would eat with him. And he went into the PHARISEE'S HOUSE, and sat down to meat.

37 And, behold, a Woman [†]in the CITY, which was a Sinner, when she knew That *Jesus* sat at meat in the PHARISEE'S HOUSE, brought an Alabaster-box of Ointment,

38 And stood [†]at his FEET behind *him* weeping, and began to wash his FEET with TEARS, and did wipe *them* with the HAIRS of her HEAD, and kissed his FEET, and anointed *them* with the OINTMENT.

39 Now when *the PHARISEE which had BIDDEN him saw *it*, he spake within himself, saying, This man, if he were a Prophet, would have known who and what manner of WOMAN *this is* that toucheth him: For she is a Sinner.

40 And JESUS answering said unto him, Simon, I have somewhat to say unto thee. And HE saith, Master, say on.

41 There was a certain Creditor which had Two Debtors: the ONE owed five hundred Pence, and the OTHER fifty.

42 [And] when they had nothing to pay, he frankly forgave them both. [Tell me] [†]therefore,

* EMPHATIC TEXT.—32. THOSE Children which sit in the Market-place calling. 39 THAT PHARISEE which.

† VATICAN MANUSCRIPT.—27. I send. 33. behind, at his FEET, weeping. 28 (thrice) (d), 31 (d), 42 (twice).

† 27. Mat. iii. 1.

which of them will love him most?

43 SIMON answered and said, I suppose That *he*, to whom he forgave MOST. And HE said unto him, Thou hast rightly judged.

44 And he turned to the WOMAN, and said unto SIMON, Seest thou This WOMAN? I entered into Thine HOUSE, thou gavest me no Water for my FEET: but *she* hath washed My FEET with TEARS, and wiped *them* with †the HAIRS of her HEAD.

45 Thou gavest Me no Kiss: but this *woman* since the time I came in hath not ceased to kiss My FEET.

46 My HEAD with Oil thou didst not anoint: but this *woman* hath anointed † My FEET with Ointment.

47 Wherefore I say unto thee, Her SINS, which are MANY, are forgiven; For she loved much: but to whom little is forgiven, *the same* † loveth little.

48 And he said unto her, Thy SINS are forgiven.

49 And THEY that SAT-AT-MEAT with him began to say within themselves, Who is this that forgiveth Sins also.

50 And he said to the WOMAN, Thy FAITH hath saved thee; go in Peace.

CHAPTER VIII.

§ LVII.

1 And it came to pass AFTER-WARD, that *he* went throughout every City and Village, preaching

and showing the glad tidings of the KINGDOM of GOD: and the TWELVE *were* with him,

2 And certain Women, which had been healed of evil Spirits and Infirmities, * Mary CALLED MAGDALENE, out of whom went seven Devils,

3 And Joanna the Wife of Chuza Herod's Steward, and Susanna, and many others, which ministered unto him of their SUBSTANCE.

§ LVIII.

4 And when much People were gathered together, and * were come to him out of every City, he spake by a Parable:

5 A SOWER went out to SOW his SEED: and as he SOWED, some fell by the WAY-SIDE; and it was trodden down, and the FOWLS of the AIR devoured it.

6 And some fell upon a ROCK; and as soon as it was sprung up, it withered away, because it LACKED Moisture.

7 And some fell among THORNS; and the THORNS sprang up with it, and choked it.

8 And other fell on GOOD GROUND, and sprang up, and bare Fruit an hundredfold. And when he had said these things, he cried, HE that HATH Ears to hear, let him hear.

9 And his DISCIPLES asked him, [saying,] What † might this PARABLE be?

10 And HE said, Unto you it is given to know the MYSTERIES of the KINGDOM of GOD: but to OTHERS in Parables; that seeing

* EMPHATIC TEXT.—2. THAT Mary who was CALLED.

4. THEY which were COME.

† VATICAN MANUSCRIPT.—44. her Hair. Thou (*d*). loveth. 9. might This PARABLE. See 9 (*d*).

46. my FEET with. 47. also

they might not see, and hearing they might not understand.

11 Now the PARABLE is this: The SEED is the WORD of GOD.

12 THOSE by the WAY-SIDE are THEY that HEAR; then cometh the DEVIL, and taketh away the WORD out of their HEARTS, lest they should believe and be saved.

13 THEY on the ROCK *are they*, which, when they hear, receive the WORD with Joy; and these have no Root, which for a While believe, and in Time of Temptation fall away.

14 And THAT which FELL among THORNS are THEY, which, when they have HEARD, go forth, and are choked with Cares and Riches and Pleasures of *this* LIFE, and bring no fruit to perfection.

15 But THAT on the GOOD Ground are they, which in an honest and good Heart, having heard the WORD, keep *it*, and bring forth fruit with Patience.

16 No man, when he hath lighted a Candle, covereth it with a Vessel, or putteth *it* under a Bed; but setteth *it* on a Candlestick, [that THEY which ENTER-IN may see the LIGHT.]

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

§ LIX.

19 Then came to him *his* MOTHER

and his BRETHREN, and could not come at him for the PRESS.

20 And it was told him [*by certain* which said], Thy MOTHER and thy BRETHREN stand without, desiring to see thee.

21 And HE answered and said unto them, My Mother and my Brethren are THESE which HEAR the WORD of GOD, and do it.

§ LX.

22 Now it came to pass on a certain DAY, that ~~he~~ went into a Ship with his DISCIPLES: and he said unto them, Let us go over unto the OTHER-SIDE of the LAKE. And they launched forth.

23 But as they sailed he fell asleep: and there came down a Storm of Wind on the LAKE; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then HE arose, and rebuked the WIND and the RAGING of the WATER: and they ceased, and there was a Calm.

25 And he said unto them, Where is your FAITH? And they being afraid wondered, saying one to another, What manner of man is this! For he commandeth even the WINDS and WATER, [and they obey him.]

26 And they arrived at the COUNTRY of the † GADARENES, which is over against GALILEE.

§ LXI.

27 And when he went forth to LAND, there met him out of the CITY † a certain Man, which had † Devils long Time, and ware no Clothes, neither abode in *any* House, but in the TOMBS.

† VATICAN MANUSCRIPT.—26. GERASENES (*d*). 27. a Certain Man. 27. Devils, and of long Time ware (*d*). See 16 (*d*), 20, 25 (*d*).

28 When he saw JESUS, he cried out, and fell down before him, and with a loud Voice said, What have I to do with thee, Jesus, *thou* Son of GOD MOST-HIGH? I beseech thee, torment Me not.

29 For he had commanded the UNCLEAN SPIRIT to come out of the MAN. For oftentimes it had caught him: and he was kept bound with Chains and in Fetters; and he brake the BANDS, and was driven † of the DEVIL into the WILDERNESS.

30 And JESUS asked him, [saying,] What is thy Name? And HE said, Legion: Because many Devils were entered into him.

31 And they besought him that he would not command them to go out into the DEEP.

32 And there was there an Herd of many Swine feeding on the MOUNTAIN: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the DEVILS out of the MAN, and entered into the SWINE: and the HERD ran violently down a STEEP-PLACE into the LAKE, and were choked.

34 When THEY that FED them saw WHAT WAS DONE, they fled, and went and told it in the CITY and in the COUNTRY.

35 Then they went out to see WHAT WAS DONE; and came to JESUS, and found the MAN, out of whom the DEVILS were departed, sitting at the FEET of †JESUS, clothed, and in his right mind; and they were afraid.

36 THEY also which SAW it told

them by what means HE that was POSSESSED-OF-THE-DEVILS was healed.

37 Then the Whole MULTITUDE of the COUNTRY of the †GADARENES round about besought him to depart from them; For they were taken with great Fear:

§ LXII.

and he went up into the †SHIP, and returned back again.

38 Now the MAN out of whom the DEVILS were departed besought him that he might be with him: but †JESUS sent him away, saying,

39 Return to thine own HOUSE, and shew how great things GOD hath done unto thee. And he went his way, and published throughout the Whole CITY how great things JESUS had done unto him.

§ LXIII.

40 And it came to pass, that, when JESUS was RETURNED, the PEOPLE *gladly* received him: for they were all waiting for him.

41 And, behold, there came a Man named Jairus, and he was a Ruler of the SYNAGOGUE: and he fell down at †JESUS' FEET, and besought him that he would come into his HOUSE:

42 For he had one only Daughter, about twelve Years of Age, and she lay a dying. But as he WENT the PEOPLE thronged him.

43 And a Woman having an Issue of Blood twelve Years, which †had spent All her LIVING upon Physicians, neither could be healed of any,

44 Came behind him, and touched the BORDER of his GARMENT:

† VATICAN MANUSCRIPT.—29. by. 35. Jesus. 37. GERASENES. 37. Ship. 38. he sent. 41. JESUS' FEET. 43. could not be healed by any, came behind. See 30(d).

and immediately her ISSUE of BLOOD stanchcd.

45 And JESUS said, WHO TOUCHED me? When all denied, PETER [and THEY that were with him] said, Master, the MULTITUDE throng thee and press thee, and sayest thou, WHO TOUCHED me?

46 And JESUS said, Somebody hath touched me: for I perceive that Virtue is gone out of me.

47 And when the WOMAN saw That she was not hid, she came trembling, and falling down before him, she declared [unto him] before All the PEOPLE for What Cause she had touched him, and how she was healed immediately.

48 And HE said unto her, Daughter, [be of good comfort:] thy FAITH hath made thee whole; go in Peace.

49 While he yet spake, there cometh one from the RULER-OF-THE-SYNAGOGUE'S house, saying [to him], Thy DAUGHTER is dead; trouble † not the MASTER.

50 But when JESUS heard it, he answered him, [saying,] Fear not: believe only, and she shall be made whole.

51 And when he came into the HOUSE, he suffered no man † to go in, save Peter, and † James, and John, and the FATHER and the MOTHER of the MAIDEN.

52 And all wept, and bewailed her: but HE said, Weep not; † she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing That she was dead.

54 And he [put them all out,

and] took her by the HAND, and called, saying, MAID, arise.

55 And her SPIRIT came again, and she arose straightway: and he commanded to give her meat.

56 And her PARENTS were astonished: but HE charged them that they should tell no man WHAT was DONE.

CHAPTER IX.

§ LXIV.

1 Then he called his TWELVE Disciples together, and gave them Power and Authority over All DEVILS, and to cure Diseases.

2 And he sent them to preach the KINGDOM of GOD, and to heal [the SICK].

3 And he said unto them, Take Nothing for your JOURNEY, neither Staves, nor Scrip, neither Bread, neither Money; neither have Two Coats [apiece].

4 And Whatsoever House ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that CITY, shake off the [very] DUST from your FEET for a Testimony against them.

6 And they departed, and went through the TOWNS, preaching the gospel, and healing every where.

(§ LXV.)

7 Now Herod the TETRARCH heard of ALL that was DONE [by him]: and he was perplexed, because that it was SAID of some, That John was risen from the Dead;

8 And of some, That Elias had appeared; and of others, That

† VATICAN MANUSCRIPT.—49. no more the MASTER (d). 51. to go in with him, save (d). 51. John and James, and (d). 52. for she (d). See 45 (d), 47 (d), 48 (d), 49, 50, 54 (d), 2 (d), 3 (d), 5, 7 (d).

† one of the OLD Prophets was risen again.

9 † And HEROD said, John have I beheaded: but who is this, of whom † I hear such things? And he desired to see him.

§ LXVI.

10 And the APOSTLES, when they were returned, told him all that they had done. And he took them, and went aside privately into a [desert Place belonging to the] City called Bethsaida.

11 And the PEOPLE, when they knew *it*, followed him: and he † received them, and spake unto them of the KINGDOM of GOD, and healed THEM that HAD Need of Healing.

§ LXVII.

12 † And when the DAY began to wear away, then came the TWELVE, and said unto him, Send the MULTITUDE away, that they may go into the TOWNS and † COUNTRY round about, and lodge, and get Victuals: For we are here in a Desert Place.

13 But he said unto them, Give *ye* them to eat. And THEY said, We have no more but Five Loaves and Two Fishes; except *we* should go and buy Meat for All this PEOPLE.

14 For they were about five thousand Men. And he said to his DISCIPLES, Make them sit down † by Fifties in a Company.

15 And they did so, and made them all sit down.

16 Then he took the FIVE Loaves and the TWO Fishes, and

looking up to HEAVEN, he blessed them, and brake, and gave to the DISCIPLES to set before the MULTITUDE.

17 And they did eat, and were all filled: and there was taken up of Fragments that REMAINED to them twelve Baskets.

§ LXVIII.

18 And it came to pass, as he WAS alone praying, his DISCIPLES were with him: and he asked them, saying, Whom say the PEOPLE that I am?

19 THEY answering said, John the BAPTIST; but some *say*, Elias; and others *say*, that *one of the OLD Prophets is risen again.

20 He said unto them, But whom say *ye* that I am? † PETER answering said, The CHRIST of GOD.

21 And HE straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The SON of MAN must suffer many things, and be rejected of the ELDERS and Chief-priests and Scribes, and be slain, and be raised the THIRD Day.

§ LXIX.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his CROSS daily, and follow me.

24 For whosoever will save his LIFE shall lose it: but whosoever will lose his LIFE for my sake, the same shall save it.

25 For what is a Man advantaged, if he gain the whole WORLD, and lose Himself, or be cast away?

* EMPHATIC TEXT.—19. a certain Prophet of the ANCIENTS is.

† VATICAN MANUSCRIPT.—8. a certain Prophet of the ANCIENTS was (d). 9. But HEROD. 9. I hear. 11. gladly received (d). 12. The DAY already began to wear away when the TWELVE came (d). 12. Country. 14. as it were by. 20. Peter. See 10 (d).

26 For whosoever shall be ashamed of me and of MY words, of *him* shall the SON of MAN be ashamed, when he shall come in his *own* GLORY, and in *his* FATHER'S, and of the HOLY Angels.

27 But I tell you of a truth, there be SOME STANDING *†*here, which shall not taste of Death, till they see the KINGDOM of GOD.

§ LXX.

28 And it came to pass about an eight Days after these SAYINGS, he took *†*PETER and John and James, and went up into a MOUNTAIN to pray.

29 And as he PRAYED, the FASHION of his COUNTENANCE was altered, and his RAIMENT *was* white *and* glistening.

30 And, behold, there talked with him two Men, which were Moses and Elias:

31 Who appeared in Glory, and spake of his DECEASE, which he should accomplish at Jerusalem.

32 But PETER and THEY that were with him were heavy with Sleep: and when they were awake, they saw his GLORY, and * the two Men that STOOD with him.

33 And it came to pass, as they DEPARTED from him, PETER said unto JESUS, Master, it is good for us to be here: and let us make three Tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a Cloud, and overshadowed them: and they feared as *†*they ENTERED into the CLOUD.

35 And there came a Voice out

of the CLOUD, saying, This is my *†*BELOVED Son: hear Him.

36 And when the VOICE was PAST, *†*JESUS was found alone. And *they* kept *it* close, and told no man in Those DAYS any of *those* things which they had seen.

§ LXXI.

37 And it came to pass, that on the NEXT Day, when they were come down from the HILL, much People met him.

38 And, behold, a Man of the COMPANY cried [out], saying, Master, I beseech thee, look upon my SON: For he is mine Only-child.

39 And, lo, a Spirit taketh him, and he suddenly crieth out; and it tearth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy DISCIPLES to cast him out; and they could not.

41 And JESUS answering said, O faithless and perverse Generation, how long shall I be with you, and suffer you? Bring thy SON hither.

42 And as he was yet a coming, the DEVIL threw him down, and tare *him*. And JESUS rebuked the UNCLEAN SPIRIT, and healed the CHILD, and delivered him again to his FATHER.

43 And they were all amazed at the MIGHTY-POWER of GOD.

§ LXXII.

But while they wondered every one at all things which JESUS did, he said unto his DISCIPLES,

44 * Let these SAYINGS sink down into your EARS: for the SON

* EMPHATIC TEXT.—32. THOSE TWO Men.

44. Sink ye these SAYINGS down.

† VATICAN MANUSCRIPT.—27. there, which (d).
35. CHOSEN SON (d). 36. Jesus. See 38 (d).

28. Peter.

34. they ENTERED.

of MAN shall be delivered into the Hands of Men.

45 But THEY understood not this SAYING, and it was hid from them, that they perceived it not: and they feared to ask him of that SAYING.

46 Then there arose a Reasoning among them, WHICH OF THEM SHOULD BE GREATEST.

47 And JESUS, perceiving the THOUGHT of their HEART, took a Child, and set him by him,

48 And said unto them, Whosoever shall receive This CHILD in my NAME receiveth Me: and whosoever shall receive Me receiveth HIM that SENT me: for HE that is LEAST among you all, the same †shall be great.

49 And †John answered and said, Master, we saw one casting out †DEVILS in thy NAME; and we forbid him, Because he followeth not with us.

50 And †JESUS said unto him, Forbid him not: for he that is not against †us is for us.

§ LXXIII.

51 And it came to pass, when the TIME was COME that he should be RECEIVED-UP, he steadfastly set his FACE to GO to Jerusalem,

52 And sent Messengers before his Face: and they went, and entered into a Village of the Samaritans, †to make ready for him.

53 And they did not receive him, Because his FACE was as though he would go to Jerusalem.

54 And when †his DISCIPLES James and John saw this, they said, Lord, wilt thou that we com-

mand Fire to come down from HEAVEN, and consume them [even as Elias did]?

55 But he turned, and rebuked them, [and said, Ye know not what manner of Spirit ye are of.

56 For the SON of MAN is not come to destroy Men's Lives, but to save them]. And they went to Another Village.

§ LXXIV.

57 And [it came to pass, that,] as they went in the WAY, a certain man said unto him, [Lord,] I will follow thee whithersoever thou goest.

58 And †JESUS said unto him, FOXES have Holes, and BIRDS of the AIR have nests; but the SON of MAN hath not where to lay his HEAD.

59 And he said unto another, Follow me. But HE said, Lord, suffer me first to go and bury my FATHER.

60 †JESUS said unto him, Let the DEAD bury THEIR Dead: but go thou and preach the KINGDOM of GOD.

61 And another also said, Lord, I will follow thee; but let me first go bid THEM farewell, which are at home at my HOUSE.

62 †And JESUS said [unto him], No man, having put his HAND to the Plough, and looking BACK, is fit for the KINGDOM of GOD.

CHAPTER X.

§ LXXV.

1 After these things the LORD appointed Other †Seventy [also], and sent them two and two be-

† VATICAN MANUSCRIPT.—48. is great (d). 49. John. 49. Devils. 50. Jesus. 50. you is for you. 52. as to make. 54. the DISCIPLES. 58. Jesus. 60. But he said. 62. But. 1. Seventy-two, and sent them (d). See 54 (d), 55—56 (d), 57 (d), 57, 62 (d), 1.

fore his Face into Every City and Place, whither he himself † would come.

2 † Therefore said he unto them, The HARVEST truly is great, but the LABOURERS are few: pray ye therefore the LORD of the HARVEST, that he would send forth Labourers into his HARVEST.

3 Go your ways: behold, † I send you forth as Lambs among Wolves.

4 Carry neither Purse, nor Scrip, nor Shoes: and salute no man by the WAY.

5 And into Whatsoever House ye enter, first say, Peace be to this HOUSE.

6 And if the SON of Peace be there, your PEACE shall rest upon it: if not, it shall turn to you again.

7 And in the Same HOUSE remain, eating and drinking such THINGS as they give: for the LABOURER is worthy of his HIRE.

§ LXXVI.

Go not from House to House.

8 And into Whatsoever City ye enter, and they receive you, eat such THINGS as are SET-BEFORE you:

9 And heal the SICK that are therein, and say unto them, The KINGDOM of GOD is come nigh unto you.

10 But into Whatsoever City ye enter, and they receive you not, go your ways out into the STREETS of the same, and say,

11 Even *the very DUST of your CITY, which CLEAVETH † on us,

we do wipe off against you: notwithstanding be ye sure of this, That the KINGDOM of GOD is come nigh [unto you].

12 But I say unto you, That it shall be more tolerable in that DAY for Sodom, than for that CITY.

13 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if *the MIGHTY-WORKS had been done in Tyre and Sidon, which have been DONE in you, they had a great while ago repented, sitting in Sackcloth and Ashes.

14 But it shall be more tolerable for Tyre and Sidon at the JUDGMENT, than for you.

15 And thou, Capernaum, † which art EXALTED to HEAVEN, shall be thrust down to Hell.

16 HE that HEARETH you heareth Me; and HE that DESPISETH you despiseth Me; and he that DESPISETH Me despiseth HIM that SENT me.

§ LXXXVII.

17 And the † SEVENTY returned again with Joy, saying, Lord, even the DEVILS are subject unto us through thy NAME.

18 And he said unto them, I beheld SATAN as Lightning fall from HEAVEN.

19 Behold, † I give unto you POWER to TREAD on Serpents and Scorpions, and over All † the POWER of the ENEMY: and nothing shall by any means hurt You.

* EMPHATIC TEXT.—11. THAT DUST. which art.

13. THOSE MIGHTY-WORKS

15. THOU

† VATICAN MANUSCRIPT.—1. was about to come. 2. And he said. 3. I send. 11. unto our FEET we do (d). 13. shalt not be exalted to HEAVEN, thou shalt go down. 17. SEVENTY-TWO (d). 19. I have given (d). 19. THAT POWER which is the ENEMY'S. See 11 (d).

20 Notwithstanding in this re-
joice not, That the SPIRITS are
subject unto you; but rather re-
joice, Because your NAMES †are
written in HEAVEN.

§ LXXVIII.

21 In That HOUR †JESUS re-
joiced in SPIRIT, and said, I thank
thee, O Father, Lord of HEAVEN
and EARTH, That thou hast hid
these things from the Wise and
Prudent, and hast revealed them
unto Babes: even so, FATHER;
For so it seemed good in thy
sight.

22 All things are delivered to
me of my FATHER: and no man
knoweth who the SON is, but the
FATHER; and who the FATHER
is, but the SON, and *he* to whom
the SON will reveal *him*.

23 And he turned him unto *his*
DISCIPLES, and said privately,
Blessed *are* *the EYES which SEE
the things that ye see:

24 For I tell you, That Many
Prophets and Kings have desired
to see those things which *ye* see,
and have not seen *them*; and to
hear those things which ye †hear,
and have not heard *them*.

§ LXXIX.

25 And, behold, a certain Lawyer
stood up, and tempted him, saying,
Master, what shall I do to inherit
eternal Life?

26 He said unto him, What is
written in the LAW? how readest
thou?

27 And HE answering said,
"Thou shalt love the Lord thy
GOD with All thy HEART, and with
All thy SOUL, and with All thy

STRENGTH, and with All thy MIND;
and thy NEIGHBOUR as thyself." †

28 And he said unto him, Thou
hast answered right: this do, and
thou shalt live.

29 But HE, willing to justify
himself, said unto JESUS, And
who is My Neighbour?

30 [And] JESUS answering said,
A certain Man went down from
Jerusalem to Jericho, and fell
among Thieves, which stripped
him of his raiment, and wounded
him, and departed, leaving *him*
half dead.

31 And by Chance there came
down a certain Priest that WAY:
and when he saw him, he passed
by on the other side.

32 And likewise a Levite, [when
he was] at the PLACE, came and
looked *on him*, and passed by on
the other side.

33 But a certain Samaritan, as
he journeyed, came where he was:
and when he saw †him, he had
compassion *on him*,

34 And went to *him*, and bound
up his WOUNDS, pouring in Oil
and Wine, and set him on *his* OWN
Beast, and brought him to an Inn,
and took care of him.

35 And on the MORROW [when
he departed], he took out Two
Pence, and gave *them* to the HOST,
and said [unto him], Take care of
him; and whatsoever thou spend-
est more, when I COME-AGAIN, I
will repay thee.

36 Which [now] of These THREE,
thinkest thou, was Neighbour
unto HIM that FELL among the
THIEVES?

* EMPHATIC TEXT.—23. THOSE EYES which.

† VATICAN MANUSCRIPT.—20. have been enrolled in (d). 21. he rejoiced in the
HOLY SPIRIT, and (d). 24. hear of me, and. 33. *him* (d). See 30, 32 (d), 35 (twice),
36 (d).

‡ 27. Deut. vi. 5, and Lev. xix. 18.

37 And HE said, HE that SHEW-ED MERCY on him. †Then said JESUS unto him, Go, and do thou likewise.

§ LXXX.

38 Now [it came to pass,] as they WENT, [that] he entered into a certain Village: and a certain Woman named Martha received him [into her HOUSE].

39 And SHE had a Sister called Mary, which also sat at †JESUS' FEET, and heard his WORD.

40 But MARTHA was cumbered about Much Serving, and came to him, and said, Lord, dost thou not care That my SISTER hath left Me to serve alone? bid her therefore that she help me.

41 And †JESUS answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But †one thing is needful: and Mary hath chosen *that* GOOD Part, which shall not be taken away from her.

CHAPTER XI.

§ LXXXI.

1 And it came to pass, that, as he was PRAYING in a certain Place, when he ceased, one of his DISCIPLES said unto him, Lord, teach us to pray, as John also taught his DISCIPLES.

2 And he said unto them, When we pray, say, [Our] Father [*which art in HEAVEN,] Hallowed be thy NAME. Thy KINGDOM come. [Thy WILL be done, as in Heaven, so in EARTH.]

3 Give us DAY-BY-DAY our DAILY BREAD.

4 And forgive us our SINS; for we also forgive every-one that is indebted to us. And lead us not into Temptation; [but deliver us from EVIL.]

5 And he said unto them, which of you shall have a Friend, and shall go unto him at Mid-night, and say unto him, Friend, lend me Three Loaves;

6 For a Friend of mine in his Journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the DOOR is now shut, and my CHILDREN are with me in BED; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is His Friend, yet because of his IMPORTUNITY he will rise and give him as many as he needeth.

9 And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For EVERY-ONE that ASKETH receiveth; and HE that SEEKETH findeth; and to HIM that KNOCK-ETH it †shall be opened.

11 †If a SON shall ask Bread of any of you that is a FATHER, will he give him a Stone? or if he ask a Fish, will he for a Fish give him a Serpent?

12 †Or if he shall ask an Egg, will he offer him a Scorpion?

13 If ye then, being evil, know

* EMPHATIC TEXT.—2. THOU which art.

† VATICAN MANUSCRIPT.—37. And JESUS said unto. 39. the LORD'S FEET.
41. the LORD answered. 42. of few things, or of one, is there Need; and (d).
10. is opened (d). 11. If a son ask a Fish of any one of you that is a FATHER,
will he for a Fish give him a Serpent (d)? 12. Or also, if he ask an Egg, will he
give him a Scorpion (d)? See 38 (thrice) (d), 2 (thrice) (d), 4 (d).

how to give Good Gifts unto your CHILDREN: how much more shall *your* HEAVENLY FATHER give the holy Spirit to THEM that ASK him?

§ LXXXII.

14 And he was casting out a †Devil, and it was dumb. And it came to pass, when the DEVIL was gone out, the DUMB spake; and the PEOPLE wondered.

15 But some of them said, He casteth out DEVILS through Beelzebub †the Chief of the DEVILS.

16 And others, tempting *him*, sought of him a Sign from Heaven.

17 But *he*, knowing Their THOUGHTS, said unto them, Every Kingdom divided against itself, is brought to desolation; and a House *divided* against a House falleth.

18 If SATAN also be divided against himself, how shall his KINGDOM stand? Because ye say that I cast out DEVILS through Beelzebub.

19 And if I by Beelzebub cast out DEVILS, by whom do your SONS cast *them* out? therefore shall *they* be your JUDGES.

20 But if I with the Finger of God cast out DEVILS, no doubt the KINGDOM of GOD is come upon you.

21 When a STRONG man armed keepeth HIS Palace, his GOODS are in Peace:

22 But when a †STRONGER than he shall come upon him, and overcome him, he taketh from him all his ARMOUR wherein he trusted, and divideth his SPOILS.

23 He that is not with me is against me: and HE that GATHERETH not with me scattereth.

24 When the UNCLEAN Spirit is gone out of a MAN, he walketh through Dry Places, seeking rest; and finding none, †he saith, I will return unto my HOUSE whence I came out.

25 And when he cometh, he findeth it †swept and garnished.

26 Then goeth he, and taketh *to him* Seven Other Spirits more wicked than himself; and they enter in, and dwell there: and the LAST *state* of that MAN is worse than the FIRST.

27 And it came to pass, as he SPAKE these things, a Certain Woman of the COMPANY lifted up her Voice, and said unto him, Blessed is *the WOMB that BARE thee, and the Paps which thou hast sucked.

28 But *he* said, Yea rather, blessed *are* THEY that HEAR the WORD of GOD, and keep it.

§ LXXXIII.

29 And when the PEOPLE were gathered thick together, he began to say, †This is an evil GENERATION: they seek a Sign; and there shall no Sign be given it, but the SIGN of Jonas [the PROPHET].

30 For as †Jonas was a Sign unto the NINEVITES, so shall also the SON of MAN be to this GENERATION.

31 The Queen of the South shall rise up in the JUDGMENT with the MEN of this GENERATION, and condemn them: For

* EMPHATIC TEXT.—27. THAT WOMB which BARE.

† VATICAN MANUSCRIPT.—14. dumb Devil. And it (d). 15. the CHIEF. 22. stronger. 24. then he saith (d). 25. unoccupied, swept, and garnished (c). 29. This GENERATION is an evil Generation (d). 30. JONAS. See 29 (d).

she came from the **UTMOST-PARTS** of the **EARTH** to hear the **WISDOM** of Solomon; and, behold, a greater than Solomon *is* here.

32 The Men of Nineve shall rise up in the **JUDGMENT** with this **GENERATION**, and shall condemn it: For they repented at the **PREACHING** of Jonas; and, behold, a greater than Jonas *is* here.

§ LXXXIV.

33 No man, when he hath lighted a Candle, putteth it in a Secret-place, neither under a BUSHEL, but on a **CANDLESTICK**, that **THEY** which **COME-IN** may see the **LIGHT**.

34 The **LIGHT** of the **BODY** is †the **EYE**: [therefore] when thine **EYE** is single, thy **Whole BODY** also is full of light; but when *thine eye* is evil, thy **BODY** also is full of darkness.

35 Take heed therefore that *the **LIGHT** which is in thee be not **Darkness**.

36 If thy whole **BODY** therefore *be* full of light, having no Part dark, the **Whole** shall be full of light, as when the **BRIGHT-SHINING** of a **CANDLE** doth give thee light.

§ LXXXV.

37 And as he **SPAKE**, a [certain] Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the **PHARISEE** saw *it*, he marvelled That he had not first washed before **DINNER**.

39 And the **LORD** said unto him, Now do ye **PHARISEES** make clean the **OUTSIDE** of the **CUP**

and the **PLATTER**; but your **INWARD** part is full of **Ravening** and **Wickedness**.

40 Ye Fools, did not **HE** that **MADE THAT** which is **WITHOUT** make **THAT** which is **WITHIN** also?

41 But rather give **Alms** of such **THINGS** as ye **HAVE**; and, behold, all things are clean unto you.

42 But **Woe** unto you, **PHARISEES**! For ye tithe **MINT** and **RUE** and All manner of **Herbs**, and pass over **JUDGMENT** and the **LOVE** of **GOD**: these ought ye to have done, and not to leave the other undone.

§ LXXXVI.

43 **Woe** unto you, **PHARISEES**! For ye love the **UPPERMOST-SEATS** in the **SYNAGOGUES**, and **GREETINGS** in the **MARKETS**.

44 **Woe** unto you, [Scribes and Pharisees, Hypocrites!] For ye are as ***GRAVES** which **APPEAR** not, and the **MEN** that walk over *them* are not aware of *them*.

45 Then answered one of the **LAWYERS**, and said unto him, Master, thus saying thou reproachest **Us** also.

46 And **HE** said, **Woe** unto you also, ye **LAWYERS**! For ye lade **MEN** with **Burdens** grievous to be borne, and †ye yourselves touch not the **BURDENS** with one of your **FINGERS**.

§ LXXXVII.

47 **Woe** unto you! For ye build the **SEPULCHRES** of the **PROPHETS**, and your **FATHERS** killed them.

48 Truly ye bear witness that ye

* **EMPHATIC TEXT.**—35. **THAT LIGHT** which. 44. **THOSE GRAVES** which.

† **VATICAN MANUSCRIPT.**—34, *thine EYE*. 46. *ye yourselves (d)*. See 34 (d), 37, 44 (d).

allow the DEEDS of your FATHERS: For they indeed killed them, and ~~pe~~ build [Their SEPULCHRES].

49 Therefore also said the WISDOM of GOD, I will send them Prophets and Apostles, and *some* of them they shall slay and persecute:

50 That the *BLOOD of All the PROPHETS which was SHED from the Foundation of the World, may be required of this GENERATION;

51 From the †BLOOD of Abel unto the †BLOOD of *Zacharias, which PERISHED between the ALTAR and the TEMPLE: verily I say unto you, It shall be required of this GENERATION.

§ LXXXVIII.

52 Woe unto you, LAWYERS! For ye have taken away the KEY of KNOWLEDGE: ye entered not in yourselves, and THEM that were ENTERING-IN ye hindered.

53 And as he †said these things unto them, the SCRIBES and the PHARISEES began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, [and seeking] to catch something out of his MOUTH, that they might accuse him.

CHAPTER XII.

1 In the mean time, when there were gathered together an innumerable MULTITUDE of PEOPLE, insomuch that they trode one upon another, he began to say unto his DISCIPLES first of all,

Beware ye of the LEAVEN of the PHARISEES, which is Hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in DARKNESS shall be heard in the LIGHT; and that which ye have spoken in the EAR in CLOSETS shall be proclaimed upon the HOUSETOPS.

4 And I say unto you my FRIENDS, Be not afraid of THEM that KILL the BODY, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear HIM, which, after he hath KILLED, HATH Power to cast into HELL; yea, I say unto you, Fear him.

6 Are not Five Sparrows sold for two Farthings, and not one of them is forgotten before GOD?

7 But even the very HAIRS of your HEAD are all numbered. Fear not [therefore]: ye are of more value than Many Sparrows.

8 Also I say unto you, Whosoever shall confess me before MEN, him shall the SON of MAN also confess before the ANGELS of GOD:

9 But HE that DENIETH me before MEN shall be denied before the ANGELS of GOD.

10 And whosoever shall speak a Word against the SON of MAN, it shall be forgiven him: but unto HIM that BLASPHEMETH against the HOLY Ghost it shall not be forgiven.

11 And when they bring you unto the SYNAGOGUES, and unto MAGISTRATES, and POWERS, take

* EMPHATIC TEXT.—50. THAT BLOOD.

† VATICAN MANUSCRIPT.—51. Blood. SCRIBES (d). See 48 (d), 54 (d), 7.

51. THAT Zacharias which.

51. Blood. 53. departed thence, the

ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the HOLY Ghost shall teach you in the Same HOUR what ye ought to say.

§ LXXXIX.

13 And one of the COMPANY said unto him, Master, speak to my BROTHER, that he divide the INHERITANCE with me.

14 And HE said unto him, Man, who made Me a Judge or a Divider over you?

15 And he said unto them, Take heed, and beware of †COVETOUSNESS: For a man's LIFE consisteth not in the ABUNDANCE of the THINGS which he POSSESSETH.

§ XC.

16 And he spake a Parable unto them, saying, The GROUND of a certain rich Man, brought forth plentifully:

17 And he thought within himself, saying, What shall I do, Because I have no room where to bestow my FRUITS?

18 And he said, This will I do: I will pull down My BARNs, and build Greater; and there will I bestow All my †FRUITS and my GOODS.

19 And I will say to my SOUL, Soul, thou hast Much Goods laid up for many Years; take thine ease, eat, drink, and be merry.

20 But GOD said unto him, *Thou Fool*, This NIGHT thy SOUL shall be required of thee: then whose shall those things be, which thou hast provided?

21 So is HE that LAYETH-UP-TREASURE for himself, and is not rich toward God.

22 And he said unto †his DISCIPLES, Therefore I say unto you, Take no thought for †your LIFE, what ye shall eat; neither for †the BODY, what ye shall put on.

23 †The LIFE is more than MEAT, and the BODY is more than RAIMENT.

24 Consider the RAVENS: For they neither sow nor reap; which neither have Storehouse nor Barn; and GOD feedeth them: how much more are ye better than the FOWLS?

25 And which of you with taking thought can add to his STATURE †one Cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the REST?

27 Consider the LILIES how they grow: they toil not, they spin not; And yet I say unto you, that Solomon in All his GLORY was not arrayed like one of these.

28 If then GOD so clothe the GRASS, which is To-day in the FIELD, and To-morrow is cast into the Oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, †or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the NATIONS of the WORLD seek after: and Your FATHER knoweth That ye have need of these things.

31 But rather seek ye †the KINGDOM of GOD; and [all] these things shall be added unto you.

† VATICAN MANUSCRIPT.—15. All Covetousness (d). 18. WHEAT and (d). 22. the DISCIPLES (d). 22. your LIFE (d). 23. your BODY. 23. For the LIFE. 25. a Cubit. 29. and what. 31. his KINGDOM; and these things. See 31 (d).

§ XCI.

32 Fear not, **LITTLE** Flock; For it is your **FATHER'S** good pleasure to give you the **KINGDOM**.

33 Sell **THAT** ye **HAVE**, and give Alms; provide yourselves **Bags** which wax not old, a **Treasure** in the **HEAVENS** that faileth not, where no **Thief** approacheth, neither **Moth** corrupteth.

34 For where your **TREASURE** is, there will your **HEART** be also.

§ XCII.

35 Let Your **LOINS** be girded about, and *your* **LIGHTS** burning;

36 And *ye* yourselves like unto Men that wait for their **LORD**, when he will return from the **WEDDING**; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those **SERVANTS**, whom the **LORD** when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the **SECOND** [Watch], or [come] in the **THIRD** Watch, and find *them* so, blessed are † those **SERVANTS**.

39 And this know, That if the **GOODMAN-OF-THE-HOUSE** had known What Hour the **THIEF** would come, he would have watched, and not have suffered his **HOUSE** to be broken through.

40 Be *ye* [therefore] ready also: For the **SON** of **MAN** cometh at an Hour when ye think not.

41 Then **PETER** said [unto him],

Lord, speakest thou this **PARABLE** unto us, or even to all?

§ XCIII.

42 And the **LORD** said, Who then is † *that* **FAITHFUL** and wise Steward, whom *his* **LORD** shall make ruler over his **HOUSEHOLD**, to give *them their* † **PORTION-OF-MEAT** in due Season?

43 Blessed *is* that **SERVANT**, whom his **LORD** when he cometh shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over **ALL** that he **HATH**.

45 But and if that **SERVANT** say in his **HEART**, My **LORD** delayeth his coming; and shall begin to beat the **MENSERVANTS** and **MAIDENS**, and to eat and drink, and to be drunken;

46 The **LORD** of that **SERVANT** will come in a Day when he looketh not for *him*, and at an Hour when he is not aware, and will cut him in sunder, and will appoint him his **PORTION** with the **UNBELIEVERS**.

47 And **THAT** **SERVANT**, which **KNEW** his **LORD'S WILL**, and prepared not *himself*, neither did according to his **WILL**, *shall be beaten with many *stripes*.

48 But **HE** that **KNEW** not, and did commit things worthy of *Stripes*, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

§ XCIV.

49 I am come to send Fire on

* **EMPHATIC TEXT.**—47. *he* shall be beaten.

† **VATICAN MANUSCRIPT.**—38. *they*. And (*d*). 42. *the* **FAITHFUL** Steward, the **WISE**, whom. 42. *portion-of-meat* in. See 38 (twice), 40, 41 (*d*).

the EARTH; and what will I, if it be already kindled?

50 But I have a Baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye That I am come to give Peace on EARTH? I tell you, Nay; but rather Division:

52 For from HENCEFORTH there shall be five † in one House divided, three against two, and two against three.

53 The Father shall be divided against the Son, and the Son against the Father; the Mother against the † Daughter, and the Daughter against the † Mother; the Mother-in-law against her DAUGHTER-IN-LAW, and the Daughter-in-law against her MOTHER-IN-LAW.

§ XCV.

54 And he said also to the PEOPLE, When ye see a † CLOUD rise out of the West, straightway ye say, There cometh a Shower; and so it is.

55 And when ye see the South-wind blow, ye say, There will be Heat; and it cometh to pass.

56 Ye Hypocrites, ye can discern the FACE of the SKY and of the EARTH; but how is it that ye † do not discern this TIME?

57 Yea, and why even of yourselves judge ye not WHAT is RIGHT?

58 When thou goest with thine ADVERSARY to the Magistrate, as thou art in the WAY, give Diligence that thou mayest be delivered from him; lest he hale thee to the JUDGE, and the JUDGE deliver

Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the VERY-LAST Mite.

CHAPTER XIII.

§ XCVI.

1 There were present at That SEASON some that told him of the GALILÆANS, Whose BLOOD Pilate had mingled with their SACRIFICES.

2 And † JESUS answering said unto them, Suppose ye That these GALILÆANS were Sinners above All the GALILÆANS, Because they suffered Such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or Those EIGHTEEN, upon whom the TOWER in SILOAM fell, and slew them, think ye That they were Sinners above † ALL Men that DWELT in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also This PARABLE; A certain man had a Fig-tree planted in his VINEYARD; and he came and sought Fruit thereon, and found none.

7 Then said he unto the DRESSER-OF-HIS-VINEYARD, Behold, these Three Years I come seeking Fruit on this FIG-TREE, and find none: cut it down; why cumbereth it the GROUND?

8 And HE answering said unto him, Lord, let it alone This YEAR also, till I shall dig about it, and dung it:

† VATICAN MANUSCRIPT.—52. in One House. 53. the DAUGHTER (δ). 53. the MOTHER. 54. Cloud. 56. cannot discern (d). 2. he answering (d). 4. All THOSE MEN that.

9 And if †it bear Fruit, *well*: and if not, *then* AFTER-THAT thou shalt cut it down.

§ XCVII.

10 And he was teaching in one of the SYNAGOGUES on the SABBATH.

11 And, behold, there was a Woman which had a Spirit of Infirmary eighteen Years, and was bowed together, and could in NO-WISE lift up *herself*.

12 And when JESUS saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine INFIRMITY.

13 And he laid *his* HANDS on her: and immediately she was made straight, and glorified GOD.

14 And the RULER-OF-THE-SYNAGOGUE answered with indignation, Because that JESUS had healed on the SABBATH day, and said unto the PEOPLE, There are Six Days in which men ought to work: in them therefore come and be healed, and not on the SABBATH DAY.

15 †The LORD then answered him, and said, *Thou* Hypocrite, doth not each one of you on the SABBATH loose his OX or *his* ASS from the STALL, and lead *him* away to watering?

16 And ought not this woman, being a Daughter of Abraham, whom SATAN hath bound, lo, these Eighteen Years, be loosed from this BOND on the SABBATH DAY?

17 And when he had said these things, All his ADVERSARIES were ashamed: and All the PEOPLE

rejoiced for All *the GLORIOUS-THINGS that were DONE by him.

§ XCVIII.

18 Then said he, Unto what is the KINGDOM of GOD like? and whereunto shall I resemble it?

19 It is like a Grain of Mustard-seed, which a Man took, and cast into his Garden; and it grew, and waxed a [great] Tree; and the FOWLS of the AIR lodged in the BRANCHES of it.

20 And again he said, Whereunto shall I liken the KINGDOM of GOD?

21 It is like Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened.

§ XCIX.

22 And he went through the Cities and Villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be SAVED? And HE said unto them,

24 Strive to enter in at the †STRAIT Gate: For many, I say unto you, will seek to enter in, and shall not be able.

25 When once the MASTER-OF-THE-HOUSE is risen up, and hath shut to the DOOR, and ye begin to stand without, and to knock at the DOOR, saying, Lord, [Lord,] open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our STREETS.

* EMPHATIC TEXT.—17. THOSE GLORIOUS-THINGS which were.

† VATICAN MANUSCRIPT.—9. AFTER-THAT it bear Fruit, *well*: and if not, *then* thou shalt. 15. But the Lord answered him, and said, *Ye* Hypocrites. 24. STRAIT Door (d). See 19 (d), 25 (d).

27 But he shall say, † I tell you, I know [you] not whence ye are; depart from me, All ye WORKERS of † INIQUITY.

28 There shall be WEEPING and GNASHING of TEETH, when ye shall see Abraham, and Isaac, and Jacob, and All the PROPHETS, in the KINGDOM of GOD, and you yourselves thrust out.

29 And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the KINGDOM of GOD.

30 And, behold, there are last which shall be first, and there are first which shall be last.

§ C.

31 The Same DAY there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: For Herod will kill Thee.

32 And he said unto them, Go ye, and tell that FOX, Behold, I cast out Devils, and I † do Cures To-day and To-morrow, and the THIRD † day I shall be perfected.

33 Nevertheless I must walk To-day, and To-morrow, and the day FOLLOWING: For it cannot be that a Prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, *which KILLEST the PROPHETS, and stonest THEM that are SENT unto thee; how often would I have gathered thy CHILDREN together, as a Hen doth gather HER Brood under her WINGS, and ye would not!

35 Behold, your HOUSE is left

unto you [desolate]: and [verily] I say unto you, Ye shall not see me, until [the time come when] ye shall say, "Blessed is HE that COMETH in the Name of the Lord." †

CHAPTER XIV.

§ CI.

1 And it came to pass, as he WENT into the House of one of the CHIEF PHARISEES to eat Bread on the Sabbath day, that they watched him.

2 And, behold, there was a certain Man before him which had the dropsy.

3 And JESUS answering spake unto the LAWYERS and Pharisees, saying, Is it lawful to heal on the SABBATH † day?

4 And THEY held their peace. And he took him, and healed him, and let him go;

5 And † answered them, saying, Which of you shall have † an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the SABBATH DAY?

6 And they could not answer [him] again to these things.

§ CII.

7 And he put forth a Parable to THOSE which were BIDDEN, when he marked how they chose out the CHIEF-ROOMS; saying unto them,

8 When thou art bidden of any man to a Wedding, sit not down in the HIGHEST-ROOM; lest a more honourable man than thou be bidden of him;

* EMPHATIC TEXT.—34. THOU which KILLEST.

† VATICAN MANUSCRIPT.—27. speaking unto you, I know not. 27. Iniquity.
32. perform Cures (d). 32. Day (d). 3. Day, or not? And (d). 5. he said unto them, Which (d). 5. a Son or an Ox (d). See 27 (d), 35 (thrice) (d), &c.

‡ 35. Psalms cxviii. 26.

9 And HE that BADE Thee and Him come and say to thee, Give this man Place; and thou begin with Shame to take the LOWEST Room.

10 But when thou art bidden, go and sit down in the LOWEST Room; that when HE that BADE thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have Worship in the presence of †THEM that SIT-AT-MEAT with thee.

11 For WHOSOEVER EXALTETH himself shall be abased; and HE that HUMBLETH himself shall be exalted.

12 Then said he also to HIM that BADE him, When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BRETHREN, neither thy KINSMEN; †nor thy rich Neighbours; lest they also bid Thee again, and a Recompence be made thee.

13 But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind:

14 And thou shalt be blessed; For they cannot recompense thee: for thou shalt be recompensed at the RESURRECTION of the JUST.

15 And when one of THEM that SAT-AT-MEAT with him heard these things, he said unto him, Blessed is he that shall eat Bread in the KINGDOM of GOD.

16 Then said HE unto him, A certain Man made a great Supper, and bade many:

17 And sent his SERVANT at SUPPER TIME to say to THEM that were BIDDEN, Come; For [all] things are now ready.

18 And they all with one *consent* began to make excuse. The FIRST said unto him, I have bought a Piece-of-ground, and I must needs go and see it: I pray thee have Me excused.

19 And another said, I have bought five Yoke of Oxen, and I go to prove them: I pray thee have Me excused.

20 And another said, I have married a Wife, and therefore I cannot come.

21 So that SERVANT came, and shewed his LORD these things. Then the MASTER-OF-THE-HOUSE being angry said to his SERVANT, Go out quickly into the STREETS and Lanes of the CITY, and bring in hither the POOR, and the Maimed, and the †Halt, and the Blind.

22 And the SERVANT said, Lord, †it is done as thou hast commanded, and yet there is Room.

23 And the LORD said unto the SERVANT, Go out into the HIGHWAYS and Hedges, and compel *them* to come in, that †my HOUSE may be filled.

24 For I say unto you, That none of THOSE MEN which were BIDDEN shall taste of My SUPPER.

§ CIII.

25 And there went great Multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate his FATHER, and MOTHER, and WIFE, and CHILDREN, and BRETHREN, and SISTERS, yea, and †HIS-OWN Life also, he cannot be My Disciple.

† VATICAN MANUSCRIPT.—10. All THEM that. 12. not *thy* rich. 21. Blind and the Halt. 22. I have done what thou didst command. 23. the HOUSE. 26. his-own LIFE. See 17 (d).

27 † And whosoever doth not bear his CROSS, and come after me, cannot be My Disciple.

28 For which of you, intending to build a Tower, sitteth not down first, and counteth the COST, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the Foundation, and is not able to finish it, ALL that BEHOLD it begin to mock him,

30 Saying, This MAN began to build, and was not able to finish.

31 Or What King, going to make War against Another King, † sitteth not down first, and consulteth whether he be able with Ten Thousand to meet HIM that COMETH against him with Twenty Thousand?

32 Or else, while the other is yet a great way off, he sendeth an Ambassage, and desireth [CONDITIONS of] Peace.

33 So likewise, whosoever he be of you that forsaketh not ALL that he HATH, he cannot be My Disciple.

34 SALT is good: but if † the SALT have lost *his* savour, wherewith shall it be seasoned?

35 It is neither fit for the Land, nor yet for the Dunghill; *but* men cast it out. HE that HATH Ears to hear, let him hear.

CHAPTER XV.

§ CIV.

1 Then drew near unto him All the PUBLICANS and SINNERS for to hear him.

2 And † the PHARISEES and

SCRIBES murmured, saying, This man receiveth Sinners, and eateth with them.

3 And he spake this PARABLE unto them, saying,

4 What Man of you, having an Hundred Sheep, if he lose one of them, doth not leave the NINETY-AND-NINE in the WILDERNESS, and go after THAT which is LOST, until he find it?

5 And when he hath found it, he layeth it on his SHOULDERS, rejoicing.

6 And when he cometh HOME, he calleth together *his* FRIENDS and NEIGHBOURS, saying unto them, Rejoice with me; For I have found *my SHEEP which was LOST.

7 I say unto you, That likewise Joy shall be in HEAVEN over One Sinner that repenteth, more than over Ninety-and-nine Just persons, which need no Repentance.

8 Either What Woman having ten Pieces-of-silver, if she lose one Piece, doth not light a Candle, and sweep the HOUSE, and seek diligently till she find it?

9 And when she hath found it, she calleth *her* FRIENDS and *her* NEIGHBOURS together, saying, Rejoice with me; For I have found the PIECE which I had lost.

10 Likewise, I say unto you, there is Joy in the presence of the ANGELS of GOD over One Sinner that repenteth.

§ CV.

11 And he said, A certain Man had Two Sons:

12 And the YOUNGER of them

* EMPHATIC TEXT.—6. THAT SHEEP of mine which.

† VATICAN MANUSCRIPT.—27. Whosoever therefore doth not bear his-own cross. 31. will not sit down first and consult. 34. also the SALT. 2. both the. See 32 (d).

said to *his* FATHER, Father, give me the PORTION of GOODS that FALLETH to me. And †he divided unto them *his* LIVING.

13 And not Many Days after the YOUNGER Son gathered all together, and took *his* journey into a far Country, and there wasted *his* SUBSTANCE with riotous living.

14 And when he had spent all, there arose a mighty Famine in that LAND; and *he* began to be in want.

15 And he went and joined himself to a CITIZEN of that COUNTRY; and he sent him into his FIELDS to feed Swine.

16 And he would fain have †filled his BELLY with the HUSKS that the SWINE did eat: and no man gave unto him.

17 And when he came to himself, he said, How-many Hired-servants of my FATHER's have †Bread enough and to spare, and I perish with Hunger!

18 I will arise and go to my FATHER, and will say unto him, Father, I have sinned against HEAVEN, and before †thee,

19 †And am no more worthy to be called thy Son: make me as one of thy HIRED-SERVANTS.

20 And he arose, and came to his FATHER. But when he was yet a great way off, his FATHER saw him, and had compassion, and ran, and fell on his NECK, and kissed him.

21 And the SON said unto him, Father, I have sinned against

HEAVEN, and †in thy sight, and am no more worthy to be called thy Son.

22 But the FATHER said to his SERVANTS, Bring †forth the BEST ROBE, and put *it* on him; and put a Ring on his HAND, and Shoes on *his* FEET:

23 And bring [hither] the FATTED CALF, and kill *it*; and let us eat, and be merry:

24 For This my SON was dead, and is alive [again]; he was lost, and is found. And they began to be merry.

25 Now his ELDER SON was in the Field: and as he came and drew nigh to the HOUSE, he heard Musick and Dancing.

26 And he called one of the SERVANTS, and asked what these things meant.

27 And HE said unto him, Thy BROTHER is come; and thy FATHER hath killed the FATTED CALF, Because he hath received him safe and sound.

28 And he was angry, and would not go in: †therefore came his FATHER out, and intreated him.

29 And HE answering said to †*his* FATHER, Lo, these Many Years do I serve thee, neither transgressed I at any time thy Commandment: and yet thou never gavest Me a Kid, that I might make merry with my FRIENDS:

30 But as soon as *THIS thy SON was come, which hath DEVoured Thy LIVING with Har-

* EMPHATIC TEXT.—30. THIS SON of thine was come which hath.

† VATICAN MANUSCRIPT.—12. HE divided. 16. been fed with the HUSKS (d). 17. abundance of Bread, and I perish here with (d). 18. thee. 19. I am no more. 21. before thee. I am no more worthy to be called thy Son: make me as one of thy HIRED-SERVANTS. But (d). 22. forth quickly. 28. and his FATHER came out. 29. his FATHER. See 23 (d), 24 (d).

lots, thou hast killed for him the † FATTED CALF.

31 And HE said unto him, Son, thou art ever with me, and ALL that I HAVE is thine.

32 It was meet that we should make merry, and be glad: For this thy BROTHER was dead, and is alive [again]; and was lost, and is found.

CHAPTER XVI.

§ CVI.

1 And he said also unto † his DISCIPLES, There was a certain rich Man, which had a Steward; and the same was accused unto him that he had wasted his GOODS.

2 And he called him, and said unto him, How is it that I hear this of thee? give an ACCOUNT of thy STEWARDSHIP; for thou mayest be no longer steward.

3 Then the STEWARD said within himself, What shall I do? For my LORD taketh away from me the STEWARDSHIP: I cannot dig; † to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the STEWARDSHIP, they may receive me into † their HOUSES.

5 So he called every one of his LORD'S DEBTORS unto him, and said unto the FIRST, How much owest thou unto my LORD?

6 And HE said, An Hundred Measures of Oil. And † he said unto him, Take † Thy BILL, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And HE

said, An Hundred Measures of Wheat. [And] he said unto him, Take † Thy BILL and write four-score.

8 And the LORD commended the UNJUST STEWARD, Because he had done wisely: For the CHILDREN of this WORLD are *in THEIR GENERATION wiser than the CHILDREN of LIGHT.

9 And I say unto you, Make to yourselves Friends of the MAMMON of UNRIGHTEOUSNESS; that, when † ye fail, they may receive you into EVERLASTING Habitations.

10 HE that is FAITHFUL in that which is least is faithful also in much: and HE that is UNJUST in the least is unjust also in much.

11 If therefore ye have not been faithful in the UNRIGHTEOUS Mammon, who will commit to your trust the TRUE riches?

12 And if ye have not been faithful in THAT which is ANOTHER man's, who shall give you THAT which is † YOUR-OWN?

§ CVII.

13 No Servant can serve Two Masters: for either he will hate the ONE, and love the OTHER; or else he will hold to the one, and despise the OTHER. Ye cannot serve God and Mammon.

14 And the PHARISEES also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are THEY which JUSTIFY yourselves before MEN; but GOD knoweth your HEARTS: For THAT

* EMPHATIC TEXT.—8. IN THAT GENERATION which is their-own, wiser.

† VATICAN MANUSCRIPT.—30. FATTED Calf. 1. the Disciples (d). 3. and to beg. 4. their-own HOMES. 6. HE said. 6. Thy LETTERS, and (d). 7. Thy LETTERS, and. 9. it fails (e). 12. OUR-OWN? See 32, 7.

which is HIGHLY-ESTEEMED among Men is Abomination in the sight of †GOD.

§ CVIII.

16 The LAW and the PROPHETS were until John: since that time the KINGDOM of GOD is preached, and every man presseth into it.

17 And it is easier for HEAVEN and EARTH to pass, than One Tittle of the LAW to fail.

18 WHOSOEVER PUTTETH-AWAY his WIFE, and marrieth another, committeth adultery: and †WHOSOEVER MARRIETH her that is put away from her Husband committeth adultery.

§ CIX.

19 There was a certain rich Man, which was clothed in Purple and Fine-linen, and fared sumptuously every Day:

20 And [there was] a certain Beggar named Lazarus, [which] was laid at his GATE, full of sores,

21 And desiring to be fed with *the †CRUMBS which FELL from the RICH-MAN'S TABLE: moreover the DOGS came and licked his SORES.

22 And it came to pass, that the BEGGAR died, and was carried by the ANGELS into ABRAHAM'S BOSOM: the RICH-MAN also died, and was buried;

23 And in HELL he lift up his EYES, being in Torments, and seeth †ABRAHAM afar off, and Lazarus in his BOSOM.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may

dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tormented in this FLAME.

25 But Abraham said, Son, remember That thou in thy LIFE-TIME receivest thy GOOD things, and likewise Lazarus EVIL things: but now †he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great Gulf fixed: so that THEY which WOULD pass from hence to you cannot; neither can †THEY pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, Father, that thou wouldst send him to my FATHER'S HOUSE:

28 For I have Five Brethren; that he may testify unto them, lest they also come into this PLACE of TORMENT.

29 †Abraham saith [unto him], They have Moses and the PROPHETS; let them hear them.

30 And HE said, Nay, Father Abraham: but if one went unto them from the Dead, they will repent.

31 And he said unto him, If they hear not Moses and the PROPHETS, neither will they be persuaded, though one rose from the Dead.

CHAPTER XVII.

§ CX.

1 Then said he unto †the DISCIPLES, It is impossible but that OFFENCES †will come: but Woe unto him, through whom they come!

* EMPHATIC TEXT.—21. THOSE CRUMBS which.

† VATICAN MANUSCRIPT.—15. the Lord (d). 16. HE that MARRIETH (d). 21. THINGS which FELL (d). 23. Abraham. 25. he is here comforted, and. 26. they pass. 29. But Abraham. 1. his DISCIPLES. 1. should COME: nevertheless Woe. See 20 (twice) (d), 29.

2 It were better for him that a Millstone were hanged about his NECK, and he cast into the SEA, than that he should offend one of these LITTLE-ONES.

3 Take heed to yourselves: If thy BROTHER trespass [against thee], rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a DAY, and seven times [in a DAY] turn again to thee, saying, I repent; thou shalt forgive him.

§ CXI.

5 And the APOSTLES said unto the LORD, Increase our Faith.

6 And the LORD said, If ye had Faith as a Grain of Mustard-seed, ye might say unto this SYCAMINE-TREE, Be thou plucked up by the root, and be thou planted in the SEA; and it should obey you.

7 But which of you, having a Servant plowing or feeding cattle, will say unto him by and by, when he is come from the FIELD, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank †that SERVANT Because he did the THINGS that were COMMANDED [him? I trow not].

10 So likewise ye, when ye shall have done All those THINGS which are COMMANDED you, say, We are unprofitable Servants: we have done that which was our duty to do.

§ CXII.

11 And it came to pass, as he WENT to Jerusalem, that he passed through the Midst of Samaria and Galilee.

12 And as he entered into a Certain Village, there met †him Ten Men that were Lepers, which †stood afar off:

13 And they lifted up their Voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the PRIESTS. And it came to pass, that, as they WENT, they were cleansed.

15 And one of them, when he saw That he was healed, turned back, and with a loud Voice glorified GOD,

16 And fell down on his Face at his FEET, giving him thanks: and he was a Samaritan.

17 And JESUS answering said, Were there not TEN cleansed? but where *are* the NINE?

18 There are not found that returned to give Glory to GOD, save this STRANGER.

19 And he said unto him, Arise, go thy way: [thy FAITH hath made thee whole.]

§ CXIII.

20 And when he was demanded of the PHARISEES, when the KINGDOM of GOD should come, he answered them and said, The KINGDOM of GOD cometh not with Observation:

21 Neither shall they say, Lo here! or, [lo] there! for, behold, the KINGDOM of GOD is within you.

22 And he said unto the DIS-

† VATICAN MANUSCRIPT.—9. the SERVANT (d). 12. him (d). 12. stood up afar off (d). See 3 (d), 4, 9 (d), 19 (d), 21.

CIPLES, The Days will come, when ye shall desire to see one of the DAYS of the SON of MAN, and ye shall not see it.

23 And they shall say to you, See [†]here; or, see there: go not after *them*, nor follow *them*.

24 For as *the LIGHTNING, that LIGHTENETH out of the ONE *part* under Heaven, shineth unto the OTHER *part* under Heaven; so shall also the SON of MAN be [in his DAY].

25 But first must he suffer Many things, and be rejected of this GENERATION.

26 And as it was in the DAYS of NOE, so shall it be also in the DAYS of the SON of MAN.

27 They did eat, they drank, they married-wives, they were given in marriage, until the Day that NOE entered into the ARK, and the FLOOD came, and destroyed them all.

28 Likewise also as it was in the DAYS of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the Same Day that Lot went out of Sodom it rained Fire and Brimstone from Heaven, and destroyed them all.

30 Even thus shall it be in the Day when the SON of MAN is revealed.

31 In That DAY, he which shall be upon the HOUSETOP, and his STUFF in the HOUSE, let him not come down to take it away: and HE that is in the [†]FIELD, let him likewise not return BACK.

32 Remember Lot's WIFE.

33 Whosoever shall seek to [†]save

his LIFE shall lose it; and whosoever shall lose *his LIFE shall preserve it.

34 I tell you, in That NIGHT there shall be two *men* in [†]one Bed; the ONE shall be taken, and the OTHER shall be left.

35 Two *women* shall be grinding TOGETHER; the ONE shall be taken, and the OTHER left.

[36 Two *men* shall be in the FIELD; the ONE shall be taken, and the OTHER left.]

37 And they answered and said unto him, Where, Lord? And HE said unto them, Wheresoever the BODY is, thither [†]will the EAGLES be gathered together.

CHAPTER XVIII.

§ CXIV.

1 And he spake a Parable unto them *to this end*, that men OUGHT always to pray, and not to faint;

2 Saying, There was in a City a Judge, which feared not GOD, neither regarded Man:

3 And there was a Widow in that City; and she came unto him, saying, Avenge me of mine ADVERSARY.

4 And he would not for a While: but afterward he said within himself, Though I fear not GOD, nor regard Man;

5 Yet because this WIDOW TROUBLETH me, I will avenge her, lest by her continual coming she weary me.

6 And the LORD said, Hear what the UNJUST JUDGE saith.

7 And shall not GOD avenge *his own ELECT, which CRY Day

* EMPHATIC TEXT.—24. THAT LIGHTNING that. 33. *it*, shall preserve it. 7. THOSE ELECT of his which.

† VATICAN MANUSCRIPT.—23. there; or see here: follow not. For (*d*). 31. Field. 33. ensure his LIFE (*d*). 34. a Bed (*d*). 37. also will (*d*). See 24 (*d*), 36 (*d*).

and Night unto him, though he bear long with them?

8 I tell you That he will avenge them speedily. Nevertheless when the SON of MAN cometh, shall he find FAITH on the EARTH?

§ CXV.

9 And he spake this PARABLE unto CERTAIN which TRUSTED in themselves That they were righteous, and despised OTHERS:

10 Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Publican.

11 The PHARISEE stood and prayed thus with himself, GOD, I thank thee, That I am not as OTHER MEN are, Extortioners, Unjust, Adulterers, or even as This PUBLICAN.

12 I fast twice in the WEEK, I give tithes of all that I possess.

13 † And the PUBLICAN, standing afar off, would not lift up so much as *his* EYES unto HEAVEN, but smote [upon] † his BREAST, saying, GOD be merciful to me a SINNER.

14 I tell you, this man went down to his HOUSE justified † rather than the other: For EVERY-ONE that EXALTETH himself shall be abased; and HE that HUMBLETH himself shall be exalted.

§ CXVI.

15 And they brought unto him also INFANTS, that he would touch them: but when *his* DISCIPLES saw *it*, they rebuked him.

16 But JESUS called † them unto him, and said, Suffer LITTLE-CHILDREN to come unto me, and

forbid them not: for of SUCH is the KINGDOM of GOD.

17 Verily I say unto you, Whosoever shall not receive the KINGDOM of GOD as a Little-child shall in no wise enter therein.

§ CXVII.

18 And a Certain Ruler asked him, saying, Good Master, what shall I do to inherit eternal Life?

19 And JESUS said unto him, Why callest thou Me good? none is good, save one, *that is*, GOD.

20 Thou knowest the COMMANDMENTS, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy FATHER and [thy] MOTHER."†

21 And HE said, All these have I kept from † my Youth up.

22 Now when JESUS heard [these things], he said unto him, Yet lackest thou One thing: sell all that thou hast, and distribute unto the Poor, and thou shalt have Treasure in † Heaven: and come, follow me.

23 And when he heard this, HE † was very sorrowful: for he was very rich.

24 And when † JESUS saw [that he was very sorrowful], he said, How hardly shall THEY that HAVE RICHES enter into the KINGDOM of GOD!

25 For it is easier for a Camel to go through a Needle's Eye, than for a Rich man to enter into the KINGDOM of GOD.

26 And THEY that HEARD *it* said, Who then can be saved?

27 And HE said, The THINGS

† VATICAN MANUSCRIPT.—13. But other (d). 16. *them*. 21. *my* (d).

24. Jesus beheld him, he said. See 13, 20, 22, 24 (d).

‡ 20. Exodus xx. 12.

13. *his* BREAST.

22. HEAVEN.

14. more than the 23. became very sorrowful.

which are IMPOSSIBLE with Men are possible with GOD.

28 Then PETER said, Lo, ~~we~~ have left ~~†~~all, and followed thee.

29 And HE said unto them, Verily I say unto you, There is no man that hath left House, or ~~†~~Parents, or Brethren, or Wife, or Children, for the KINGDOM of GOD's sake,

30 Who shall not receive manifold more in this PRESENT-TIME, and in the WORLD TO-COME Life everlasting.

§ CXVIII.

31 Then he took *unto him* the TWELVE, and said unto them, Behold, we go up to Jerusalem, and All THINGS that are WRITTEN by the PROPHETS concerning the SON of MAN shall be accomplished.

32 For he shall be delivered unto the GENTILES, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the THIRD DAY he shall rise again.

34 And ~~they~~ understood none of these things: and this SAYING was hid from them, neither knew they the THINGS which were SPOKEN.

§ CXIX.

35 And it came to pass, that as he was COME-NIGH unto Jericho, a certain blind man sat by the WAY-SIDE begging:

36 And hearing the Multitude pass by, he asked what it meant.

37 And they told him, That Jesus of NAZARETH passeth by.

38 And he cried, saying, Jesus,

thou Son of David, have mercy on me.

39 And THEY which WENT-BEFORE rebuked him, that he should hold his peace: but ~~he~~ cried so much the more, *Thou* Son of David, have mercy on me.

40 And JESUS stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 [*Saying,*] What wilt thou that I shall do unto thee? And HE said, Lord, that I may receive *my* sight.

42 And JESUS said unto him, Receive *thy* sight: thy FAITH hath saved thee.

43 And immediately he received *his* sight, and followed him, glorifying GOD: and All the PEOPLE, when they saw *it*, gave Praise unto GOD.

CHAPTER XIX.

§ CXX.

1 And *Jesus* entered and passed through JERICHO.

2 And, behold, *there was* a Man named Zacchæus, which was the Chief-among-the-Publicans, and ~~he~~ ~~†~~ was rich.

3 And he sought to see JESUS who he was; and could not for the PRESS, Because he was little of STATURE.

4 And he ran ~~†~~before, and climbed up into a Sycomore-tree to see him: For he was to pass that *way*.

5 And when ~~†~~JESUS came to the PLACE, he looked up, [*and saw him,*] and said unto him, Zacchæus, make haste, and come

† VATICAN MANUSCRIPT.—28. our OWN, and (d).
or Children. 2. *was* rich (d). 4. BEFORE (d).

29. Wife, or Brethren, or Parents,
5. Jesus. See 41 (d), 5 (d).

down; for To-day I must abide at thy HOUSE.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a Man that is a Sinner.

8 And Zacchæus stood, and said unto the LORD; Behold, Lord, the HALF † of my GOODS I give to the POOR; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And † JESUS said unto him, This-day is Salvation come to this HOUSE, forasmuch as *he* also is a Son of Abraham.

10 For the SON of MAN is come to seek and to save THAT which was LOST.

§ CXXI.

11 And as they heard these things, he added and spake a Parable, because he WAS nigh to Jerusalem, and because they thought That the KINGDOM of GOD should immediately appear.

12 He said therefore, A certain Nobleman went into a far Country to receive for himself a Kingdom, and to return.

13 And he called his Ten Servants, and delivered them Ten Pounds, and said unto them, Occupy till I come.

14 But his CITIZENS hated him, and sent a Message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was RETURNED, having received the KINGDOM, then he commanded these SERVANTS to be

called unto him, to whom he had given the MONEY, that he might know how much † every man had gained by trading.

16 Then came the FIRST, saying, Lord, thy POUND hath gained Ten Pounds.

17 And he said unto him, † Well, thou Good Servant: Because thou hast been faithful in a very little, have thou Authority over Ten Cities.

18 And the SECOND came, saying, Lord, thy POUND hath gained Five Pounds.

19 And he said likewise to *him*, Be *thou* also over Five Cities.

20 And † another came, saying, Lord, behold, *here is* thy POUND, which I have kept laid up in a Napkin:

21 For I feared thee, Because thou art an austere Man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine-own MOUTH will I judge thee, *thou* Wicked Servant. Thou knewest That *I* was an austere Man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my MONEY into the BANK, that at my coming *I* might have required *mine own with Usury?

24 And he said unto THEM that STOOD-BY, Take from him the POUND, and give *it* to HIM that HATH TEN Pounds.

25 And they said unto him, Lord, he hath Ten Pounds.

26 [For] I say unto you, That

* EMPHATIC TEXT.—23. the Same with.

† VATICAN MANUSCRIPT.—8. of My GOODS I give to the POOR. 9. Jesus. 15. they had gained (*it*). 17. well done, *thou*. 20. the OTHER. See 26 (*d*).

unto EVERY-ONE which HATH shall be given; and from HIM that HATH not, even that he hath shall be taken away [from him].

27 But †THOSE mine ENEMIES, which WOULD not that I should reign over them, bring hither, and slay † them before me.

§ CXXII.

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at *the MOUNT CALLED *the mount* of Olives, he sent two of †his DISCIPLES,

30 Saying, Go ye into the VILLAGE OVER-AGAINST you; in the which at *your* entering ye shall find a Colt tied, whercon yet never Man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say [unto him], Because the LORD hath Need of him.

32 And THEY that were SENT went their way, and found even as he had said unto them.

33 And as they were loosing the COLT, the OWNERS thereof said unto them, Why loose ye the COLT?

34 And THEY said, †The LORD hath Need of him.

35 And they brought him to JESUS: and they cast Their GARMENTS upon the COLT, and they set JESUS thereon.

36 And as he went, they spread their CLOTHES in the WAY.

37 And when he was come nigh,

even now at the DESCENT of the MOUNT of OLIVES, the Whole MULTITUDE of the DISCIPLES began to rejoice and praise GOD with a loud Voice for All the Mighty-works that they had seen; 38 Saying, "Blessed be the KING that COMETH in the Name of the Lord": † Peace in Heaven, and Glory in the highest.

39 And some of the PHARISEES from among the MULTITUDE said unto him, Master, rebuke thy DISCIPLES.

40 And he answered and said [unto them], I tell you, That if these should hold their peace, the STONES would immediately cry out.

§ CXXIII.

41 And when he was come near, he beheld the CITY, and wept over it,

42 Saying, If thou hadst known, even thou, [at least] in this [thy] DAY, the THINGS which belong unto † thy Peace! but now they are hid from thine Eyes.

43 For the Days shall come upon thee, that thine ENEMIES shall cast a Trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy CHILDREN within thee; and they shall not leave in thee one Stone upon another; because thou knewest not the TIME of thy VISITATION.

45 And he went into the TEMPLE, and began to cast out THEM that SOLD therein, [and them that bought;]

* EMPHATIC TEXT.—29. THAT MOUNT which is CALLED.

† VATICAN MANUSCRIPT.—27. THESE ENEMIES of mine, which WOULD not (d). 27. them (d). 29. the DISCIPLES (d). 34. Because the LORD. 42. thy Peace (d). See 26 (d), 31 (d), 40 (d), 42 (twice) (d), 45 (d).

‡ 38. Psalms cxviii. 26.

46 Saying unto them, It is written, "My HOUSE † is the House of Prayer": but "ye have made it a Den of Thieves." ‡

47 And he taught DAILY in the TEMPLE. But the CHIEF-PRIESTS and the SCRIBES and the CHIEF of the PEOPLE sought to destroy Him,

48 And could not find WHAT they might do: for all the PEOPLE were very attentive to hear Him.

CHAPTER XX.

§ CXXIV.

1 And it came to pass, *that* on one of † those DAYS, as he taught the PEOPLE in the TEMPLE, and preached the gospel, the CHIEF-PRIESTS and the SCRIBES came upon him with the ELDERS,

2 And spake unto him, saying, Tell us, by What Authority doest thou These things? or who is HE that GAVE thee this AUTHORITY?

3 And he answered and said unto them, I will also ask you † One Thing; and answer me:

4 The BAPTISM of John, was it from Heaven, or of Men?

5 And THEY reasoned with themselves, saying, If we shall say, From Heaven; he will say, Why [then] believed ye him not?

6 But and if we say, Of Men; † All the PEOPLE will stone us: for they be persuaded that John was a Prophet.

7 And they answered, that they could not tell whence *it was*.

8 And JESUS said unto them, Neither tell I you by What Authority I do These things.

§ CXXV.

9 Then began he to speak to the PEOPLE this PARABLE; A [certain] Man planted a Vineyard, and let it forth to Husbandmen, and went into a far country for a long Time.

10 And at the Season he sent a Servant to the HUSBANDMEN, that they should give him of the FRUIT of the VINEYARD: but the HUSBANDMEN beat him, and sent him away empty.

11 And again he sent Another Servant: and THEY beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and THEY wounded him also, and cast him out.

13 Then said the LORD of the VINEYARD, What shall I do? I will send my BELOVED SON: it may be they will reverence him [when they see him].

14 But when the HUSBANDMEN saw him, they reasoned among themselves, saying, This is the HEIR: [come,] let us kill him, that the INHERITANCE may be our's.

15 So they cast him out of the VINEYARD, and killed him. What therefore shall the LORD of the VINEYARD do unto them?

16 He shall come and destroy these HUSBANDMEN, and shall give the VINEYARD to others. And when they heard it, they said, God forbid.

17 And HE beheld them, and said, What is THIS then that is WRITTEN, "The Stone which the

† VATICAN MANUSCRIPT.—46. shall be a HOUSE (d). 1. the DAYS (d). 3. a Thing; and answer ye me (d). 6. all the PEOPLE. See 5, 9, 13 (d), 14 (d).

‡ 46. Isa. lvi. 7; Jer. vii. 11.

BUILDERS rejected, the same is become the Head of the Corner?"†

18 WHOSOEVER shall FALL upon That STONE shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the CHIEF-PRIESTS and the SCRIBES the Same HOUR sought to lay HANDS on him: and they feared the PEOPLE: for they perceived That he had spoken this PARABLE against them.

§ CXXVI.

20 And they watched *him*, and sent forth Spies, which should feign themselves just men, that they might take hold of His Words, that so they might DELIVER him unto the POWER and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, Master, we know That thou sayest and teachest rightly, neither acceptest thou the Person of *any*, but teachest the WAY of GOD truly:

22 Is it lawful for us to give Tribute unto Cæsar, or no?

23 But he perceived Their CRAFTINESS, and said unto them, [Why tempt ye Me?]

24 Shew me a Penny. Whose Image and Superscription hath it? † They answered and said, Cæsar's.

25 And HE said unto them, Render therefore unto Cæsar the THINGS which be Cæsar's, and unto GOD the THINGS which be GOD's.

26 And they could not take hold of † His Words before the PEOPLE:

and they marvelled at his ANSWER, and held their peace.

§ CXXVII.

27 Then came to *him* CERTAIN of the SADDUCEES, † which DENY that there is any Resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's Brother die, having a Wife, and † he die without children, that his BROTHER should take *his* WIFE, and raise up Seed unto his BROTHER.

29 There were therefore Seven Brethren: and the FIRST took a Wife, and died without children.

30 And the SECOND [took her to WIFE, and he died childless].

31 And the THIRD took her; and in like manner the SEVEN also: [and] they left no Children, and died.

32 Last [of all] the WOMAN died also.

33 Therefore in the RESURRECTION Whose Wife of them is she? for SEVEN had her to Wife.

34 And JESUS [answering] said unto them, The CHILDREN of this WORLD marry, and are given in marriage:

35 But THEY which shall be ACCOUNTED-WORTHY to obtain that WORLD, and *the RESURRECTION from the Dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the Children of † GOD, being the Children of the RESURRECTION.

37 Now That the DEAD are

* EMPHATIC TEXT.—35. THAT RESURRECTION which is from.

† VATICAN MANUSCRIPT.—24. And THEY said, Cæsar's (d). 26. a word before. 27. which SAY that there is no Resurrection (d). 28. he be without (d). 36. God. See 23 (d), 30 (d), 31, 32 (d), 34 (d).

‡ 17. Psalms cxviii. 22.

raised, even Moses shewed at the BUSIL, when he calleth the Lord "the GOD of Abraham, and the † GOD of Isaac, and the † GOD of Jacob." †

38 For he is not a God of the Dead, but of the Living: for all live unto him.

39 Then certain of the SCRIBES answering said, Master, thou hast well said.

40 † And after that they durst not ask him any *question at all*.

§ CXXVIII.

41 And he said unto them, How say they that CHRIST is David's Son?

42 † And David himself saith in the Book of Psalms, "The † LORD said unto my LORD, Sit thou on my Right *hand*,"

43 Till I make thine ENEMIES thy FOOTSTOOL." †

44 David therefore calleth him Lord, how is he then † his Son?

45 Then in the audience of All the PEOPLE he said unto † his DISCIPLES,

46 Beware of *the SCRIBES, which DESIRE to walk in long Robes, and love Greetings in the MARKETS, and the Highest-seats in the SYNAGOGUES, and the Chief-rooms at FEASTS;

47 Which devour WIDOWS' HOUSES, and for a Shew make long prayers: the same shall receive Greater Damnation.

CHAPTER XXI.

§ CXXIX.

1 And he looked up, and saw

the RICH men CASTING their GIFTS into the TREASURY.

2 And he saw [also] a Certain poor Widow casting in thither Two Mites.

3 And he said, Of a truth I say unto you, That this POOR WIDOW hath cast in more than they all:

4 For all these have of their ABUNDANCE cast in unto the OFFERINGS [of GOD]: but ~~she~~ of her PENURY hath cast in All the LIVING that she had.

§ CXXX.

5 And as some spake of the TEMPLE, How it was adorned with goodly Stones and Gifts, he said,

6 *As for* these things which ye behold, the Days will come, in the which there shall not be † left one Stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and What SIGN *will there be* when these things shall come to pass?

8 And HE said, Take heed that ye be not deceived: for many shall come in my NAME, saying, *I am Christ*; and the TIME draweth near: go ye not [therefore] after them.

9 * But when ye shall hear of Wars and Commotions, be not terrified: for these things must first come to pass; but the END is not *by and by.

10 Then said he unto them, Nation shall rise against Nation, and Kingdom against Kingdom:

* EMPHATIC TEXT.—46. THOSE SCRIBES which.

9. And when.

9. immediately.

+ VATICAN MANUSCRIPT.—37. God. 37. God. 42. Lord. 44. His Son? 45. the DISCIPLES.

40. For after. 42. For David. 6. left here one (d). See 2, 4, 8 (d).

† 37. Exod. iii. 6. † 43. Psa. cx. 1.

11 And † great Earthquakes shall be in divers Places, and Famines, and Pestilences; and Fearful-sights and great Signs shall there be from Heaven.

12 But before all these, they shall lay their HANDS on you, and persecute *you*, delivering *you* up to the Synagogues, and into Prisons, being † brought before Kings and Rulers for my NAME's sake.

13 And it shall turn to you for a Testimony.

14 Settle *it* therefore in your HEARTS, not to meditate before what ye shall answer:

15 For I will give you a Mouth and Wisdom, which All your ADVERSARIES shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my NAME's sake.

18 But there shall not an Hair of your HEAD perish.

19 In your PATIENCE possess ye your SOULS.

§ CXXXI.

20 And when ye shall see JERUSALEM compassed with Armies, then know That the DESOLATION thereof is nigh.

21 Then let THEM which are in JUDÆA flee to the MOUNTAINS; and let THEM which are in the Midst of it depart out; and let not THEM that are in the COUNTRIES enter thereinto.

22 For these be the Days of

Vengeance, that All THINGS which are WRITTEN may be FULFILLED.

23 [But] Woe unto THEM that ARE-WITH-CHILD, and to THEM that GIVE-SUCK, in Those DAYS! for there shall be great Distress in the LAND, and Wrath upon this PEOPLE.

24 And they shall fall by the Edge of the Sword, and shall be led away captive into All NATIONS: and Jerusalem shall be trodden down of the Gentiles, until † the Times of the Gentiles be fulfilled.

25 And there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the EARTH Distress of Nations, with Perplexity; † the Sea and the Waves roaring;

26 Men's hearts failing them for Fear, and for Looking-after *those* THINGS which are COMING on the EARTH: for the POWERS of HEAVEN shall be shaken.

27 And then shall they see the SON of MAN coming in a Cloud with Power and great Glory.

28 And when these things begin to come to pass, then look up, and lift up your HEADS; for your REDEMPTION draweth nigh.

29 And he spake to them a Parable; Behold the FIG-TREE, and All the TREES;

30 When they now shoot forth, ye see and know of your own selves That SUMMER is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know

† VATICAN MANUSCRIPT.—11. there shall be great Earthquakes, and in divers Places Famines, and. 12. led away before. 24. when they should be fulfilled; and the Times shall be *those* of the Gentiles. And (d). 25. Roarings of the Sea and of the Waves. See 23.

ye That the KINGDOM of GOD is nigh at hand.

32 Verily I say unto you, This GENERATION shall not pass away, till all be fulfilled.

33 HEAVEN and EARTH shall pass away: but my WORDS shall not pass away.

34 And take heed to yourselves, lest at any time Your HEARTS be overcharged with Surfeiting, and Drunkenness, and Cares of this life, and so that DAY come upon you unawares.

35 For as a Snare shall it come on All THEM that DWELL on the Face of the Whole EARTH.

36 † Watch ye therefore, and pray always, that ye may be accounted worthy to escape All these THINGS that SHALL come to pass, and to stand before the SON of MAN.

§ CXXXII.

37 And in the DAY-TIME he was teaching in the TEMPLE; and at NIGHT he went out, and abode in *the MOUNT that is CALLED *the mount of Olives*.

38 And All the PEOPLE came early in the morning to him in the TEMPLE, for to hear him.

CHAPTER XXII.

1 Now *the FEAST of UNLEAVENED-BREAD drew nigh, which is CALLED the PASSOVER.

2 And the CHIEF-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

3 Then entered SATAN †into

*Judas SURNAMED Iscariot, being of the NUMBER of the TWELVE.

4 And he went his way, and communed with the CHIEF-PRIESTS and CAPTAINS, HOW he might betray him unto them.

5 And they were glad, and covenanted to give him Money.

6 And he promised, and sought Opportunity to BETRAY him unto them in the absence of the Multitude.

§ CXXXIII.

7 Then came the DAY of UNLEAVENED-BREAD, when the PASSOVER must be killed.

8 And he sent Peter and John, saying, Go and prepare us the PASSOVER, that we may eat.

9 And THEY said unto him, Where wilt thou that we †prepare?

10 And HE said unto them, Behold, when ye are entered into the CITY, there shall a Man meet you, bearing a Pitcher of Water; follow him into the HOUSE where he entereth in.

11 And ye shall say unto the GOODMAN of the HOUSE, The MASTER saith unto thee, Where is the GUESTCHAMBER, where I shall eat the PASSOVER with my DISCIPLES?

12 And he shall shew you a large Upper-room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the PASSOVER.

§ CXXXIV.

14 And when the HOUR was

* EMPHATIC TEXT.—37. THAT MOUNT which is. 1. THAT FEAST of. 3. THAT Judas who is SURNAMED.

† VATICAN MANUSCRIPT.—36. But watch ye, and pray always, that ye may prevail to escape (d). 3. into THAT Judas which is CALLED Iscariot. 9. prepare for thee to eat the PASSOVER? And (d).

come, he sat down, and † the TWELVE Apostles with him.

15 And he said unto them, With Desire I have desired to eat This PASSOVER with you before I SUFFER.

16 For I say unto you, I will not [any more] eat † thereof, until it be fulfilled in the KINGDOM of GOD.

17 And he took the Cup, and gave thanks, and brake it, and gave unto them, saying, This is *my BODY which is GIVEN for you: this do in REMEMBRANCE of ME.

18 For I say unto you, I will not drink † of the FRUIT of the VINE, until the KINGDOM of GOD shall come.

19 And he took Bread, and gave thanks, and brake it, and gave unto them, saying, This is *my BODY which is GIVEN for you: this do in REMEMBRANCE of ME.

20 Likewise also the CUP after SUPPER, saying, This CUP is the NEW Testament in my BLOOD, *which is SHED for you.

21 But, behold, the HAND of HIM that BETRAYETH me is with me on the TABLE.

22 † And truly the SON of MAN goeth, *as IT WAS DETERMINED: but Woe unto that MAN by whom he is betrayed!

23 And they began to enquire among themselves, WHICH of them it was that should do this thing.

§ CXXXV.

24 And there was also a Strife among them, WHICH of them should be accounted the greatest.

25 And HE said unto them, The KINGS of the GENTILES exercise

lordship over them; and THEY that EXERCISE-AUTHORITY upon them are called Benefactors.

26 But *ye shall not be so*: but HE that is GREATEST among you, let him be as the YOUNGER; and HE that is CHIEF, as HE that doth SERVE.

27 For whether is greater, HE that SITTETH-AT-MEAT, or HE that SERVETH? is not HE that SITTETH-AT-MEAT? but I am among you as HE that SERVETH.

28 *We* are THEY which have CONTINUED with me in my TEMP-TATIONS.

29 And I appoint unto you a Kingdom, as my FATHER hath appointed unto me;

30 That ye may eat and drink at my TABLE in my KINGDOM, and sit on Thrones judging the TWELVE Tribes of ISRAEL.

§ CXXXVI.

31 [And the LORD said,] Simon, Simon, behold, SATAN hath desired to have you, that he may SIFT you as WHEAT:

32 But I have prayed for thee, that thy FAITH fail not: and *when thou art converted, strengthen thy BRETHREN.

33 And HE said unto him, Lord, I am ready to go with thee, both into Prison, and to Death.

34 And HE said, I tell thee, Peter, the Cock shall not crow This-day † before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without Purse,

* EMPHATIC TEXT.—19. THAT BODY of mine which is GIVEN for you: this do in MY Remembrance. 20. THAT which is SHED for you. 22. according to THAT which WAS DETERMINED. 32. thou, when thou art.

† VATICAN MANUSCRIPT.—14. the APOSTLES with him (d). 16. the same, until (d). 18. from HENCEFORTH of. 22. Because truly. 34. until thou shalt (d). See 16 (d), 31.

and Scrip, and Shoes, lacked ye any thing? And THEY said, Nothing.

36 † Then said he unto them, But now, HE that HATH a Purse, let him take it, and likewise his Scrip: and HE that HATH no Sword, let him sell his GARMENT, and buy one.

37 For I say unto you, That THIS that is WRITTEN must [yet] be accomplished in me, "AND he was reckoned among the Transgressors": ‡ for the THINGS concerning me have an end.

38 And THEY said, Lord, behold, here *are* two Swords. And HE said unto them, It is enough.

§ CXXXVII.

39 And he came out, and went, as he was wont, to the MOUNT of OLIVES; and his DISCIPLES also followed him.

40 And when he was at the PLACE, he said unto them, Pray that ye enter not into Temptation.

41 And ~~he~~ was withdrawn from them about a Stone's Cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove † this CUP from me: nevertheless not my WILL, but THINE, be done.

43 [And there appeared an Angel unto him from Heaven, strengthening him.

44 And being in an Agony he prayed more earnestly: and his SWEAT was as it were great Drops of Blood falling down to the GROUND.]

45 And when he rose up from PRAYER, and was come to *his*

DISCIPLES, he found them sleeping for SORROW,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation.

§ CXXXVIII.

47 [And] while he yet spake, behold a Multitude, and HE that was CALLED Judas, one of the TWELVE, went before them, and drew near unto JESUS to kiss him.

48 But † JESUS said unto him, Judas, betrayest thou the SON of MAN with a Kiss?

49 When THEY which were about him saw WHAT would FOLLOW, they said [unto him], Lord, shall we smite with the Sword?

50 And one of them smote the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 And † JESUS answered and said, Suffer ye thus far. And he touched † his EAR, and healed him.

52 Then JESUS said unto the CHIEF-PRIESTS, and Captains of the TEMPLE, and the Elders, which were COME to him, Be ye come out, as against a Thief, with Swords and Staves?

53 When I was daily with you in the TEMPLE, ye stretched forth no HANDS against me: but this is Your HOUR, and the POWER of DARKNESS.

(§ CXXXIX.)

54 Then took they him, and led *him*, and brought † him into the HIGH-PRIEST'S HOUSE. And PETER followed afar off.

55 And when they had kindled a Fire in the Midst of the HALL,

† VATICAN MANUSCRIPT.—36. And he said unto them. 42. This Cup. 48. Jesus. 51. Jesus. 51. the EAR. 54. *him*. See 37 (d), 43—44 (d), 47, 49.

‡ 37. Isaiah liii. 12.

and were set down together, PETER sat down among them.

56 But a certain Maid beheld him as he sat by the FIRE, and earnestly looked upon him, and said, This man was also with him.

57 And HE denied [him], saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And PETER said, Man, I am not.

59 And about the space of one Hour after another confidently affirmed, saying, Of a Truth this fellow also was with him: for he is a Galilean.

60 And PETER said, Man, I know not what thou sayest. And immediately, while he yet spake, the COCK crew.

61 And the LORD turned, and looked upon PETER. And PETER remembered the WORD of the LORD, how he had said unto him, Before the Cock †crew, thou shalt deny me thrice.

62 And †PETER went out, and wept bitterly.

63 And *the MEN that HELD †JESUS mocked him, and smote him.

64 And when they had blindfolded him, they [struck him on the FACE, and] asked him, saying, Prophecy, who is †it that SMOTE thee?

65 And many other things blasphemously spake they against him.

§ CXL.

66 And as soon as it was Day, the ELDERS of the PEOPLE, and

the Chief-priests and the Scribes came together, and led him into their COUNCIL, saying,

67 Art thou the CHRIST? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I [also] ask you, ye will not answer [me, nor let me go].

69 †HEREAFTER shall the SON of MAN sit on the Right hand of the POWER of GOD.

70 Then said they all, Art thou then the SON of GOD? And HE said unto them, He say That I am.

71 And they said, What need we any further Witness? for we ourselves have heard of his own MOUTH.

CHAPTER XXIII.

1 And the Whole MULTITUDE of them arose, and led him unto PILATE.

§ CXXI.

2 And they began to accuse him, saying, We found this fellow perverting †the NATION, and forbidding to give Tribute to Caesar, †saying that he himself is Christ a King.

3 And PILATE asked him, saying, Art thou the KING of the JEWS? And HE answered him and said, Thou sayest it.

4 Then said PILATE to the CHIEF-PRIESTS and to the PEOPLE, I find No Fault in this MAN.

5 And THEY were the more fierce, saying, He stirreth up the PEOPLE, teaching throughout All

* EMPHATIC TEXT.—63. THOSE MEN which HELD.

† VATICAN MANUSCRIPT.—61. crew To-day, thou shalt. 62. he went out. 63. him mocked him (d). 64. HE that SMOTE. 69. But from HENCEFORTH shall. 2. our NATION. 2. and saying. See 57 (d) 64 (d), 68 (twice) (d).

JEWRY, beginning †from GALILEE to this place.

6 When Pilate heard [of Galilee], he asked whether the MAN were a Galilaean.

7 And as soon as he knew That he belonged unto Herod's JURISDICTION, he sent him to †Herod, who himself also was at Jerusalem at That TIME.

§ CXLII.

8 And when HEROD saw JESUS, he was exceeding glad: for he was desirous to see him of a long season, because he had HEARD [many things] of him; and he hoped to have seen Some Miracle done by him.

9 Then he questioned with him in many Words; but he answered him nothing.

10 And the CHIEF-PRIESTS and SCRIBES stood and vehemently accused him.

11 And HEROD with his MEN-OF-WAR set him at nought, and mocked him, and arrayed †him in a gorgeous Robe, and sent him again to PILATE.

12 And the Same DAY †PILATE and HEROD were made Friends together: for before they were at Enmity between themselves.

§ CXLIII.

13 And Pilate, when he had called together the CHIEF-PRIESTS and the RULERS and the PEOPLE,

14 Said unto them, Ye have brought this MAN unto me, as one that perverteth the PEOPLE: and,

behold, I, having examined him before you, have found no Fault in this MAN touching those things whereof ye accuse him:

15 No, nor yet Herod: for †I sent you to him; and, lo, nothing worthy of Death is done unto him.

16 I will therefore chastise him, and release him.

17 [For of Necessity he must release one unto them at the Feast.]

18 And they cried out all at once, saying, Away with this man, and release unto us BARABBAS:

19 Who for a certain Sedition made in the CITY, and for Murder, was cast into †Prison.

§ CXLIV.

20 PILATE therefore, willing to release JESUS, spake again to them.

21 But THEY cried, saying, Crucify him, crucify him.

22 And HE said unto them the Third time, Why, What Evil hath he done? I have found No Cause of Death in him: I will therefore chastise him, and let him go.

23 And THEY were instant with loud Voices, requiring that he †might be crucified. And the VOICES of them [and of the CHIEF-PRIESTS] prevailed.

24 And †PILATE gave sentence that *it should be as they REQUIRED.

25 And he released unto them HIM that for Sedition and Murder was CAST into †PRISON, whom they had desired; but he delivered JESUS to their WILL.

* EMPHATIC TEXT.—24. their REQUEST should be granted.

† VATICAN MANUSCRIPT.—5. even from. and PILATE. 15. he sent him back again to you; and, lo, nothing worthy of Death hath been done by him. 19. PRISON (d). 25. Prison. See 6 (d), 8 (d), 17 (d), 23 (d).

7. HEROD. 11. him. 12. HEROD. 23. should be crucified. 24. Pilate.

§ CXLV.

26 And as they led him away, they laid hold upon †ONE Simon, a Cyrenian, COMING out of the Country, and on him they laid the CROSS, that he might bear it after JESUS.

27 And there followed him a Great Company of PEOPLE, and of Women, which [also] bewailed and lamented him.

28 But †JESUS turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For, behold, the Days are coming, in the which they shall say, Blessed are the BARREN, and the Wombs that never bare, and the Paps which never †gave suck.

30 Then shall they begin to say to the MOUNTAINS, Fall on us; and to the HILLS, Cover us.

31 For if they do these things in a †GREEN Tree, what shall be done in the DRY?

§ CXLVI.

32 And there were also two other, Malefactors, led with him to be put to death.

33 And when they were come to *the PLACE, which is CALLED Calvary, there they crucified him, and the MALEFACTORS, one on the Right hand, and the other on the Left.

34 [Then said JESUS, Father, forgive them; for they know not what they do.] And they parted his RAIMENT, and cast Lots.

35 And the PEOPLE stood beholding. And the RULERS also [with them] derided him, saying, He saved Others; let him save himself, if †he be CHRIST, the CHOSEN of GOD.

36 And the SOLDIERS also mocked him, coming to him, [and] offering him Vinegar,

37 And saying, If thou be the KING of the JEWS, save thyself.

38 And a Superscription also was [written] over him [in Letters of Greek, and Latin, and Hebrew], This is the KING of the JEWS.

§ CXLVII.

39 And one of the MALEFACTORS which were HANGED railed on him, [saying,] †If thou be CHRIST, save thyself and us.

40 But the OTHER answering rebuked him, saying, Dost not thou fear GOD, seeing thou art in the SAME Condemnation?

41 And ~~we~~ indeed justly; for we receive the due reward of *our* deeds: but this man hath done nothing amiss.

42 And he said unto †JESUS, [Lord,] remember me when thou comest †into thy KINGDOM.

43 And †JESUS said unto him, Verily I say unto thee, To-day shalt thou be with me in PARADISE.

§ CXLVIII.

44 †And it was about the sixth Hour, and there was a Darkness over All the EARTH until the ninth †Hour.

* EMPHATIC TEXT.—33. THAT PLACE which.

† VATICAN MANUSCRIPT.—26. one Simon, a Cyrenian, coming. 28. Jesus. 29. nourished (d). 31. Green Tree. 35. he be the Son, the CHRIST, the CHOSEN of GOD (d). 39. Art not thou the Christ? save (d). 42. Jesus (d). 42. unto. 43. he said (d). 44. It was now about. 44. Hour; the sun failing (d). See 27, 34 (d), 35 (d), 36, 38 (twice) (d), 39, 42 (d).

45 † And [the SUN was darkened, and] the VEIL of the TEMPLE was rent in the Midst.

46 And when JESUS had cried with a loud Voice, he said, Father, into thy Hands I † commend my SPIRIT: and having said † thus, he gave up the ghost.

47 Now when the CENTURION saw WHAT was DONE, he glorified GOD, saying, Certainly this * was a righteous MAN.

48 And All the PEOPLE that CAME-TOGETHER to that SIGHT, † beholding the THINGS which were DONE, smote † Their BREASTS, and returned.

49 And All his ACQUAINTANCE, † and * the Women that FOLLOWED him from GALILEE, stood afar off, beholding these things.

§ CXLIX.

50 And, behold, *there was* a Man named Joseph, a Counsellor; *and he was* a good Man, and a just:

51 The same had not consented to the COUNSEL and DEED of them; *he was* of Arimathæa, a City of the JEWS: who [also himself] waited for the KINGDOM of GOD.

52 This *man* went unto PILATE, and begged the BODY of JESUS.

53 And he took it down, and wrapped it in Linen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid.

54 And † that Day was the Preparation, and the Sabbath drew on.

55 And the † Women [also], which came with him from GALILEE, followed after, and beheld the SEPULCHRE, and how his BODY was laid.

56 And they returned, and prepared Spices and Ointments; and rested the SABBATH day according to the COMMANDMENT.

CHAPTER XXIV.

§ CL.

1 Now upon the FIRST day of the WEEK, very early in the Morning, they came unto the SEPULCHRE, bringing the Spices which they had prepared, [and certain *others* with them.]

2 And they found the STONE rolled away from the SEPULCHRE.

3 And they entered in, and found not the BODY of the LORD Jesus.

4 And it came to pass, as they were MUCH-PERPLEXED * thereabout, behold, Two Men stood by them in shining † Garments:

5 And as they were afraid, and bowed down *their* FACES to the EARTH, they said unto them, Why seek ye the LIVING among the DEAD?

6 He is not here, but is risen: remember how he spake unto you when he was yet in GALILEE,

7 Saying, The SON of MAN must be delivered into the Hands of sinful Men, and be crucified, and the THIRD Day rise again.

8 And they remembered his WORDS,

* EMPHATIC TEXT.—47. This MAN was righteous. 4. about this, behold.

49. THOSE Women that.

† VATICAN MANUSCRIPT.—45. And the VEIL. 46. commit (d). 46. This. 48. having beheld (d). 48. *their* (d). 49. and THOSE WOMEN that. 54. it was the Day of the. 55. WOMEN. 4. Apparel (d). See 45 (d), 51 (d), 55, 1 (d).

9 And returned from the SEPULCHRE, and told all these things unto the ELEVEN, and to All the REST.

10 *It was Mary MAGDALENE, and Joanna, and †Mary the mother of James, and OTHER women that were with them, which told these things unto the APOSTLES.

11 And †their WORDS seemed to them as idle-*tales*, and they believed them not.

12 Then arose PETER, and ran unto the SEPULCHRE; and stooping down, he beheld the LINEN-CLOTHES [laid] by themselves, and departed, wondering in himself at THAT which was COME-TO-PASS.

§ CLI.

13 And, behold, two of them went that Same DAY to a Village called Emmaus, which was from Jerusalem *about* threescore Furlongs.

14 And they talked together of All these THINGS which had HAPPENED.

15 And it came to pass, that, while they COMMUNED together and reasoned, †JESUS himself drew near, and went with them.

16 But their EYES were holden that they should not KNOW him.

17 And he said unto them, What manner of COMMUNICATIONS are these that ye have one to another, as ye †walk, and are sad?

18 And the ONE of them, whose

Name was Cleopas, answering said unto him, Art thou only a Stranger in Jerusalem, and hast not known the THINGS which are COME-TO-PASS there in these DAYS?

19 And he said unto them, What things? And THEY said unto him, *CONCERNING JESUS of NAZARETH, which was a Prophet mighty in Deed and Word before GOD and All the PEOPLE:

20 And how the CHIEF-PRIESTS and our RULERS delivered him to be condemned to Death, and have crucified him.

21 But we trusted That it had been HE which SHOULD have redeemed ISRAEL: and beside all this, †To-day is the Third Day since these things were done.

22 Yea, and certain Women also of our company made us astonished, which were early at the SEPULCHRE;

23 And when they found not his BODY, they came, saying, that they had also seen a Vision of Angels, which said that he was alive.

24 And certain of THEM which were with us went to the SEPULCHRE, and found it [even] so as the WOMEN had said: but Him they saw not.

25 Then he said unto them, O Fools, and slow of HEART to BELIEVE all that the PROPHETS have spoken:

26 Ought not CHRIST to have suffered these things, and to enter into his GLORY?

* EMPHATIC TEXT.—10. They were the MAGDALENE Mary, and Joanna. 19. The THINGS concerning.

† VATICAN MANUSCRIPT.—10. THAT Mary who was. 11. these WORDS. 15. Jesus. 17. walk? And they stood still, and were sad (d). 21. This Day is the Third since (d). See 12 (d), 24.

27 And beginning at Moses and All the PROPHETS, he expounded unto them in All the SCRIPTURES the THINGS concerning himself.

28 And they drew nigh unto the VILLAGE, whither they went: and *he* made as though he would have gone further.

29 But they constrained him, saying, Abide with us: For it is toward Evening, and the DAY is *†*far spent. And he went in to TARRY with them.

30 And it came to pass, as he SAT-AT-MEAT with them, he took BREAD, and blessed *it*, and brake, and gave to them.

31 And Their EYES were opened, and they knew him; and *he* vanished out of their sight.

32 And they said one to another, Did not our HEART burn [within us], while he talked with us by the WAY, [and] while he opened to us the SCRIPTURES?

§ CLII.

33 And they rose up the Same HOUR, and returned to Jerusalem, and found the ELEVEN gathered together, and THEM that were with them,

34 *Saying, the LORD is risen indeed, and hath appeared to Simon.

35 And they told what THINGS were done in the WAY, and how he was known of them in BREAKING of BREAD.

36 And as they thus spake, [JESUS] *himself stood in the

Midst of them, and saith unto them, Peace *be* unto you.

37 But they were *†*terrified and affrighted, and supposed that they had seen a Spirit.

38 And he said unto them, Why are ye troubled? and why do Thoughts arise in your *†*HEARTS?

39 Behold my HANDS and my FEET, That it is *I* myself: handle me, and see; For a Spirit hath not *†*Flesh and Bones, as ye see Me have.

40 And when he had thus spoken, he showed them *his* HANDS and *his* FEET.

41 And while they yet believed not for JOY, and wondered, he said unto them, Have ye here any Meat?

42 And THEY gave him a Piece of a broiled Fish, [and of an Honeycomb.]

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the WORDS which I spake unto you, while I was yet with you, That All THINGS must be fulfilled, which were WRITTEN in the LAW of Moses, and *in* the *†*Prophets, and *in* the Psalms, concerning me.

45 Then opened he Their UNDERSTANDING, that they might UNDERSTAND the SCRIPTURES,

46 And said unto them, Thus it is written, *†*and thus it behoved CHRIST to suffer, and to rise from the Dead the THIRD Day:

47 And that Repentance *†*and

* EMPHATIC TEXT.—34. who said. 36. *he* stood.

† VATICAN MANUSCRIPT.—29. now far spent (*d*). 37. troubled, and (*d*). 38. HEART (*d*). 39. both Flesh and. 44. PROPHETS. 46. that the CHRIST should suffer, and should rise (*d*). 47. unto Remission. See 32 (twice), 36 (*d*), 42 (*d*).

Remission of Sins should be preached in his NAME among All NATIONS, beginning at Jerusalem.

48 * And *ye* are Witnesses of these things.

49 And, behold, I *†* send the PROMISE of my FATHER upon you: but tarry *ye* in the CITY [of Jerusalem], until ye be endued with Power from on high.

50 And he led them out as far

as to Bethany, and he lifted up his HANDS, and blessed them.

51 And it came to pass, while he BLESSED them, he was parted from them, and carried up into HEAVEN.

52 And *they* worshipped him, and returned to Jerusalem with great Joy:

53 And were continually in the TEMPLE, [praising and] blessing GOD. [Amen.] *†*

* EMPHATIC TEXT.—48. *ye* are Witnesses.

† VATICAN MANUSCRIPT.—49. send forth. LUKE. See 49 (*d*), 53 (twice) (*d*).

53. *Subscription*: ACCORDING TO

† THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER 1.

SECTION I.

1 In the Beginning was the WORD, and the WORD was with GOD, and the WORD was God.

2 The same was in the Beginning with GOD.

3 All things were made by him: and without him was not any thing made that was made.

4 In him was Life; and the LIFE was the LIGHT of MEN.

5 And the LIGHT shineth in DARKNESS; and the DARKNESS comprehended It not.

§ II.

6 There was a Man sent from God, whose Name *was* John.

7 The same came for a Witness, to bear witness of the LIGHT, that all *men* through him might believe.

8 ~~He~~ was not *that* LIGHT, but *was sent* to bear witness of *that* LIGHT.

9 *That* was the TRUE LIGHT, which lighteth Every Man that cometh into the WORLD.

10 He was in the WORLD, and

the WORLD was made by him, and the WORLD knew Him not.

11 He came unto *his* OWN, and *his* OWN received Him not.

12 But as many as received him, to them gave he Power to become the Sons of God, *even* to ~~THEM~~ that BELIEVE on his NAME:

13 Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

14 And the WORD was made Flesh, and dwelt among us,—and we beheld his GLORY, the Glory as of the Only-begotten of the Father,—full of Grace and Truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, ~~HE~~ that COMETH after me is preferred before me: For he was before me.

16 † And of his FULNESS have all ~~we~~ received, and Grace for Grace.

17 For the LAW was given by Moses, *but* GRACE and TRUTH came by Jesus Christ.

§ III.

18 No man hath seen God at any time; * the † ONLY-BEGOTTEN

68 Dr. Birch did not collate the Gospel of Luke and John, but made use of a MS. copy of Dr. Bentley's Collation. Dr. Bentley's Collation is the authority for the following Readings; in addition to which, whenever the Collation of Bartolucci *coincides* with that of Bentley (for it is not nearly so complete or so minute as the latter), a small letter (*d*) is added to the note.

* EMPHATIC TEXT.—18. THAT ONLY-BEGOTTEN Son which is.

† VATICAN MANUSCRIPT.—*Title*: ACCORDING TO JOHN.
18. Only-begotten Son, HE which is.

16. Because of his.

Son, which IS in the BOSOM of the FATHER, ~~he~~ hath declared *him*.

19 And this is the RECORD of JOHN, when the JEWS sent † Priests and Levites from Jerusalem to ask him, Who art *thou*?

20 And he confessed, and denied not; but confessed, *I* am not the CHRIST.

21 And they asked him, What † then? Art *thou* Elias? And he saith, I am not. Art *thou that* PROPHET? And he answered, No.

22 † Then said they unto him, Who art thou? that we may give an Answer to THEM that SENT us. What sayest thou of thyself?

23 He said, *I am* "the Voice of one crying in the WILDERNESS, Make straight the WAY of the Lord," † as said *the PROPHET Esaias.

24 And † THEY which were SENT were of the PHARISEES.

25 And they asked him, and said unto him, Why baptizest thou then, if *thou* be not *that* CHRIST, nor Elias, neither *that* PROPHET?

26 JOHN answered them, saying, *I* baptize with Water: [but] † there standeth one among you, whom ~~ye~~ know not;

27 ~~He~~ *it is, who COMING after me is preferred before me, Whose SHOE'S LATCHET *I* am not worthy to unloose.

28 These things were done in † Bethabara beyond JORDAN, where † John was baptizing.

§ IV.

29 The NEXT-DAY † JOHN seeth JESUS coming unto him, and saith, Behold *the LAMB of GOD, which TAKETH-AWAY the SIN of the WORLD.

30 This is he of whom *I* said, After me cometh a Man which is preferred before me: For he was before me.

31 And *I* knew him not: but that he should be made manifest to ISRAEL, therefore am *I* come baptizing with † WATER.

32 And John bare record, saying, I saw the SPIRIT descending from Heaven † like a Dove, and it abode upon him.

33 And *I* knew him not: but HE that SENT me to baptize with Water, *the same said unto me, Upon whom thou shalt see the SPIRIT descending, and remaining on him, *the same is HE which BAPTIZETH with the holy Ghost.

34 And *I* saw, and bare record That this is the SON of GOD.

§ V.

35 Again the NEXT-DAY-AFTER † JOHN stood, and two of his DISCIPLES;

36 And looking upon JESUS as he walked, he saith, Behold the LAMB of GOD!

37 And the TWO Disciples heard him speak, and they followed JESUS.

38 Then JESUS turned, and saw them following, and saith unto them, What seek ye? THEY said

* EMPHATIC TEXT.—23. Esaias the PROPHET. 27. is HE that COMETH after me who is preferred. 29. THAT LAMB of GOD which. 33. he said. 33. this is HE which.

† VATICAN MANUSCRIPT.—19. unto him Priests (d). 21. then art thou? Art thou Elias? 22. They said unto him. 24. they which were sent. 26. in the midst of you, coming after me, standeth one whom ye know not, Whose SHOE'S LATCHET (d). 28. Bethany (d). 29. JOHN. 29. he seeth. 31. Water. 32. as a Dove.

35. John. See 26 (d).

† 23. Isaiah xl. 3.

unto him, Rabbi,—which is to say, being interpreted, Master,—where dwellest thou?

39 He saith unto them, Come and see. They came †and saw where he dwelt, and abode with him that DAY: [for] it was about the tenth Hour.

40 One of *the TWO which HEARD John *speak*, and followed him, was Andrew, Simon Peter's BROTHER.

41 ~~He~~ first findeth *his* OWN BROTHER Simon, and saith unto him, We have found the MESSIAS, which is, being interpreted, the CHRIST.

42 [And] he brought him to JESUS. And when JESUS beheld him, he said, *Thou* art Simon the SON of Jona: *thou* shalt be called Cephas, which is by interpretation, A stone.

§ VI.

43 The DAY-FOLLOWING †JESUS would go forth into GALILEE, and findeth Philip, †and saith unto him, Follow me.

44 Now PHILIP was of Bethsaida, the CITY of Andrew and Peter.

45 Philip findeth NATHANAEL, and saith unto him, We have found him, of whom Moses in the LAW, and the PROPHETS, did write, *Jesus of Nazareth, the †SON of JOSEPH.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? †Philip saith unto him, Come and see.

47 †JESUS saw NATHANAEL coming to him, and saith of him,

Behold an Israelite indeed, in whom is no Guile!

48 Nathanael saith unto him, Whence knowest thou Me? †JESUS answered and said unto him, Before that Philip CALLED Thee, when thou wast under the FIG-TREE, I saw thee.

49 Nathanael answered [and saith unto him], Rabbi, *thou* art the SON of GOD; *thou* art the KING of ISRAEL.

50 Jesus answered and said unto him, Because I said unto thee, †I saw thee under the FIG-TREE, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [Hereafter] ye shall see HEAVEN open, and the ANGELS of GOD ascending and descending upon the SON of MAN.

CHAPTER II.

§ VII.

1 And the †THIRD DAY there was a Marriage in Cana of GALILEE; and the MOTHER of JESUS was there:

2 And both JESUS was called, and his DISCIPLES, to the MARRIAGE.

3 And when they wanted Wine, the MOTHER of JESUS saith unto him, They have no Wine.

4 JESUS saith unto her, Woman, what have I to do with thee? mine HOUR is not yet come.

5 His MOTHER saith unto the SERVANTS, Whatsoever he saith unto you, do it.

6 And there were set there six Waterpots of stone, after the

* EMPHATIC TEXT.—40. THOSE TWO. 45. THAT Jesus *who* is of Nazareth.

† VATICAN MANUSCRIPT.—39. therefore, and saw. 43. he would (d). 43. and JESUS saith (d). 45. Son. 46. PHILIP. 47. Jesus. 48. Jesus. 50. That I saw. 1. THIRD DAY. See 39, 42, 49, 51.

manner of the PURIFYING of the JEWS, containing two or three Firkins apiece.

7 JESUS saith unto them, Fill the WATERPOTS with Water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the GOVERNOR-OF-THE-FEAST. And †they bare it.

9 When the RULER-OF-THE-FEAST had tasted the WATER that was made Wine, and knew not whence it was; but *the SERVANTS which DREW the WATER knew; the GOVERNOR-OF-THE-FEAST called the BRIDEGROOM,

10 And saith unto him, Every Man at the Beginning doth set forth GOOD Wine; and when men have well drunk, [then] THAT which is WORSE: *but* thou hast kept the GOOD Wine until now.

11 This †BEGINNING of MIRACLES did JESUS in Cana of GALILEE, and manifested forth his GLORY; and his DISCIPLES believed on him.

§ VIII.

12 After this he went down to Capernaum, *he*, and his MOTHER, and [his] BRETHREN, and his DISCIPLES: and they continued there not Many Days.

13 And the JEWS' PASSOVER was at hand, and JESUS went up to Jerusalem,

14 And found in the TEMPLE THOSE that SOLD Oxen and Sheep and Doves, and the CHANGERS-OF-MONEY sitting:

15 And when he had made a Scourge of Small-cords, he drove

them all out of the TEMPLE, and the SHEEP, and the OXEN; and poured out the CHANGERS' MONEY, and overthrew the TABLES.

16 And said unto THEM that SOLD DOVES, Take these things hence; make not my FATHER'S HOUSE an House of Merchandise.

17 [And] his DISCIPLES remembered That it was written, "The ZEAL of thine HOUSE hath eaten me up." †

18 Then answered the JEWS and said unto him, What Sign shewest thou unto us, seeing that thou doest These things?

19 †JESUS answered and said unto them, Destroy this TEMPLE, and in Three Days I will raise it up.

20 Then said the JEWS, Forty and Six Years was this TEMPLE in building, and wilt thou rear it up in Three Days?

21 But *he* spake of the TEMPLE of his BODY.

22 When therefore he was risen from the Dead, his DISCIPLES remembered That he had said This unto them; and they believed the SCRIPTURE, and the WORD which JESUS had said.

§ IX.

23 Now when he was in †Jerusalem at the PASSOVER, in the FEAST *day*, many believed in his NAME, when they saw *the MIRACLES which he did.

24 But †JESUS did not commit himself unto them, because he KNEW all *men*,

25 And needed not that any

* EMPHATIC TEXT.—9. THOSE SERVANTS. 23. His MIRACLES which.

† VATICAN MANUSCRIPT.—8. THEY bare. 11. *which was* the Beginning of. 19. JESUS. 23. JERUSALEM. 24. JESUS. See 10, 12, 17.

† 17. Psalms lxi. 9.

should testify of MAN: for he knew what was in MAN.

CHAPTER III.

§ X.

1 There was a Man of the PHARISEES, named Nicodemus, a Ruler of the JEWS:

2 The same came to †JESUS by Night, and said unto him, Rabbi, we know That thou art a Teacher come from God: for no man can do These MIRACLES that thou doest, except GOD be with him.

3 †JESUS answered and said unto him, Verily, verily, I say unto thee, *Except a man be born again, he cannot see the KINGDOM of GOD.

4 NICODEMUS saith unto him, How can a Man be born when he is old? can he enter the second time into his MOTHER'S WOMB, and be born?

5 JESUS answered, Verily, verily, I say unto thee, *Except a man be born of Water and of the Spirit, he cannot enter into the KINGDOM of GOD.

6 THAT which is BORN of the FLESH is Flesh; and THAT which is BORN of the SPIRIT is Spirit.

7 Marvel not That I said unto thee, Ye must be born again.

8 The WIND bloweth where it listeth, and thou hearest the SOUND thereof, but canst not tell whence it cometh, and whither it goeth: so is EVERY-ONE that is BORN of the SPIRIT.

9 Nicodemus answered and said unto him, How can these things be?

10 JESUS answered and said

unto him, Art thou a MASTER of ISRAEL, and knowest not These things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our WITNESS.

12 If I have told you EARTHLY things, and ye believe not, how shall ye believe, if I tell you of HEAVENLY things?

13 And no man hath ascended up to HEAVEN, but HE that CAME-DOWN from HEAVEN, †even *the SON of MAN [which is in HEAVEN].

14 And as Moses lifted up the SERPENT in the WILDERNESS, even so must the SON of MAN be lifted up:

15 That WHOSOEVER BELIEVETH in him should [not perish, but] have eternal Life.

16 For GOD so loved the WORLD, that he gave †his ONLY-BEGOTTEN SON, that WHOSOEVER BELIEVETH in him should not perish, but have everlasting Life.

17 For GOD sent not his SON into the WORLD to condemn the WORLD; but that the WORLD through him might be saved.

18 HE that BELIEVETH on him is not condemned: [but] HE that BELIEVETH not is condemned already, Because he hath not believed in the NAME of the ONLY-BEGOTTEN Son of GOD.

19 And this is the CONDEMNATION, That LIGHT is come into the WORLD, and MEN loved DARKNESS rather than LIGHT, because Their DEEDS were evil.

* EMPHATIC TEXT.—3. Except any one be. 5. Except any one be. 13. THAT SON of MAN which is in HEAVEN.

† VATICAN MANUSCRIPT.—2. him by Night (d). 3. Jesus. 13. even the SON of MAN. And. 16. the ONLY-BEGOTTEN SON (d). See 13 (d), 15 (d), 18.

20 For EVERY-ONE that DOETH Evil hateth the LIGHT, neither cometh to the LIGHT, lest his DEEDS should be reproved.

21 But HE that DOETH TRUTH cometh to the LIGHT, that His DEEDS may be made manifest, That they are wrought in God.

§ XI.

22 After these things came JESUS and his DISCIPLES into the LAND of JUDÆA; and there he tarried with them, and baptized.

23 And † John also was baptizing in Ænon near to SALIM, Because there was much Water there: and they came, and were baptized.

24 For † JOHN was not yet cast into PRISON.

25 Then there arose a Question between † some of John's DISCIPLES and the Jews about Purifying.

26 And they came unto JOHN, and said unto him, Rabbi, he that was with thee beyond JORDAN, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A Man can receive nothing, except it be given him from HEAVEN.

28 ~~He~~ yourselves bear me witness, That I said, I am not the CHRIST, but That I am sent before him.

29 HE that HATH the BRIDE is the Bridegroom: but * the FRIEND of the BRIDEGROOM, which STANDETH and heareth him, rejoiceth greatly because of the BRIDEGROOM'S VOICE: this MY JOY therefore is fulfilled.

30 ~~He~~ must increase, but I must decrease.

31 HE that COMETH from above is above all: HE that IS of the EARTH is EARTHLY, and speaketh of the EARTH: HE that COMETH from HEAVEN is above all.

32 [And] what he hath seen and heard, that he testifieth; and no man receiveth his TESTIMONY.

33 HE that hath RECEIVED His TESTIMONY hath set to his seal That GOD is true.

34 For he whom GOD hath sent speaketh the WORDS of GOD: for † GOD giveth not the SPIRIT by Measure unto him.

35 The FATHER loveth the SON, and hath given All things into his HAND.

36 HE that BELIEVETH on the SON hath everlasting Life: and HE that BELIEVETH not the SON shall not see Life; but the Wrath of GOD abideth on him.

CHAPTER IV.

§ XII.

1 When therefore the LORD knew How the PHARISEES had heard That Jesus made and baptized More Disciples than John,

2 Though Jesus himself baptized not, but his DISCIPLES,

3 He left JUDÆA, and departed again into GALILEE.

4 And he must needs go through SAMARIA.

5 Then cometh he to a City of SAMARIA, which is called Sychar, near to the PARCEL-OF-GROUND that Jacob gave † to * his SON Joseph.

* EMBIATIC TEXT.—29. THAT FRIEND.

5. Joseph his son.

† VATICAN MANUSCRIPT.—23. JOHN. were of John, and a Jew, about.

24. John.

25. THOSE DISCIPLES which

5. to JOSEPH his SON. See 32.

6 Now JACOB'S Well was there. JESUS therefore, being wearied with his JOURNEY, sat thus on the WELL: and it was about the sixth Hour.

7 There cometh a Woman of SAMARIA to draw Water: JESUS saith unto her, Give me to drink.

8 For his DISCIPLES were gone away unto the CITY to buy Meat.

9 Then saith the WOMAN of SAMARIA unto him, How is it that thou, being a Jew, askest drink of me, which am a Woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the GIFT of GOD, and who *it is that SAITH to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee Living Water.

11 †The WOMAN saith unto him, Sir, thou hast nothing to draw with, and the WELL is deep: from whence then hast thou *that* LIVING WATER?

12 Art thou greater than our FATHER Jacob, which gave us the WELL, and drank thereof himself, and his CHILDREN, and his CATTLE?

13 †JESUS answered and said unto her, WHOSOEVER DRINKETH of this WATER shall thirst again:

14 But whosoever drinketh of the WATER that I shall give him shall NEVER thirst; but the WATER that I shall give him shall be

in him a Well of Water springing up into everlasting Life.

15 The WOMAN saith unto him, Sir, give me This WATER, that I thirst not, neither †come hither to draw.

16 †JESUS saith unto her, Go, call thy HUSBAND, and come hither.

17 The WOMAN answered and said, I have no Husband. JESUS said unto her, Thou hast well said, I have no Husband:

18 For thou hast had Five Husbands; and he whom thou now hast is not Thy Husband: in that saidst thou truly.

19 The WOMAN saith unto him, Sir, I perceive That thou art a Prophet.

20 Our FATHERS worshipped in This MOUNTAIN; and ye say, That in Jerusalem is the PLACE where men ought to worship.

21 JESUS saith unto her, Woman, believe me, the Hour cometh, when ye shall neither in this MOUNTAIN, nor yet at Jerusalem, worship the FATHER.

22 Ye worship ye know not what: we know what we worship: For SALVATION is of the JEWS.

23 But the Hour cometh, and now is, when the TRUE Worshipers shall worship the FATHER in Spirit and in Truth: for the FATHER seeketh SUCH to worship him.

24 GOD is a Spirit: and THEY that WORSHIP him must worship him in Spirit and in Truth.

25 The WOMAN saith unto him, I know *That Messiah cometh,

* EMPHATIC TEXT.—10. is HE that. 25. That THAT Messiah cometh which.

† VATICAN MANUSCRIPT.—11. She saith (d). 13. Jesus. 15. come over hither. 16. He saith (d).

which is CALLED Christ: when *he* is come, he will tell us all things.

26 JESUS saith unto her, *I* that SPEAK unto thee am HE.

27 And upon this came his DISCIPLES, and marvelled That he talked with the Woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The WOMAN then left her WATERPOT, and went her way into the CITY, and saith to the MEN,

29 Come, see a Man, which told me all things that [ever] I did: is not this the CHRIST?

30 [Then] they went out of the CITY, and came unto him.

§ XIII.

31 In the MEAN-WHILE his DISCIPLES prayed him, saying, Master, eat.

32 But HE said unto them, *I* have Meat to eat that *ye* know not of.

33 Therefore said the DISCIPLES one to another, Hath any man brought him *ought* to eat?

34 JESUS saith unto them, My Meat is to do the WILL of HIM that SENT me, and to finish His WORK.

35 Say not *ye*, There are yet four Months, and *then* cometh HARVEST? behold, I say unto you, Lift up your EYES, and look on the FIELDS; For they are white already to Harvest.

36 [And] HE that REAPETH receiveth Wages, and gathereth Fruit unto Life eternal: that [both] HE that SOWETH and HE that REAPETH may rejoice together.

37 And herein is *that* SAYING

TRUE, One SOWETH and another REAPETH.

38 *I* sent you to reap that whereon *ye* bestowed no labour: other men laboured, and *ye* are entered into their LABOURS.

39 And many of the SAMARITANS of that CITY believed on him for the SAYING of the WOMAN, which testified, He told me all that [ever] I did.

40 † So when the SAMARITANS were come unto him, they besought him that he would tarry with them: and he abode there Two Days.

41 And many more believed because of his *own* WORD;

42 And said unto the WOMAN, Now we believe, not because of † THY Saying: for we have heard *him* ourselves, and know That this is indeed [the CHRIST], the SAVIOUR of the WORLD.

(§ XIV.)

43 Now after TWO Days he departed thence, [and went] into GALILEE.

44 For JESUS himself testified, That a Prophet hath no Honour in *his* OWN Country.

45 Then when he was come into GALILEE, the GALILEANS received him, having seen All the things that he did at Jerusalem at the FEAST: for *they* also went unto the FEAST.

46 † So JESUS came again into CANA of GALILEE, where he made the WATER Wine. And there was a Certain Nobleman, Whose SON was sick at Capernaum.

47 When *he* heard That Jesus

† VATICAN MANUSCRIPT.—40. Then came the SAMARITANS unto him, and besought him. 42. thy SAYING. 46. Then he came again towards Cana. See 29 (d), 30 (d), 36 (twice), 39, 42 (d), 43.

was come out of JUDÆA into GALILEE, he went unto him, and bescought † him that he would come down, and heal His SON: for he was at the point of death.

48 Then said JESUS unto him, Except ye see Signs and Wonders, ye will not believe.

49 The NOBLEMAN saith unto him, Sir, come down ere my CHILD die.

50 JESUS saith unto him, Go thy way; thy SON liveth. [And] the MAN believed the WORD that JESUS had spoken unto him, and he went his way.

51 And as he was now going down, his SERVANTS met him, [and told him], saying, † Thy SON liveth.

52 Then enquired he [of them] † the HOUR when he began to amend. † And they said unto him, Yestorday at the seventh Hour the FEVER left him.

53 So the FATHER knew That *it was* at the Same HOUR, in the which JESUS said unto him, Thy SON liveth: and himself believed, and his whole HOUSE.

54 † This is again the Second Miracle *that* JESUS did, when he was come out of JUDEA into GALILEE.

CHAPTER V.

§ XV.

1 After this there was a Feast of the JEWS; and † JESUS went up to Jerusalem.

2 Now there is at JERUSALEM by the SHEEP-MARKET *a Pool,

which is CALLED in the Hebrew tongue † Bethesda, having Five Porches.

3 In these lay a [great] Multitude of IMPOTENT folk, of Blind, Halt, Withered, [waiting for the MOVING of the WATER.

4 For an Angel went down at a certain Season into the POOL, and troubled the WATER: WHOSOEVER then FIRST after the TROUBLING of the WATER STEPPED-IN was made whole of Whatsoever Disease he had.]

5 And a Certain Man was there, which had † an INFIRMITY Thirty and Eight Years.

6 When JESUS saw him lie, and knew That he had been now a Long Time *in that case*, he saith unto him, Wilt thou be made whole?

7 The IMPOTENT man answered him, Sir, I have no Man, when the WATER is troubled, to put me into the POOL: but while I am coming, another steppeth down before me.

8 JESUS saith unto him, Rise, take up thy BED, and walk.

9 And immediately the MAN was made whole, and took up his BED, and walked: and on the Same DAY was the Sabbath.

10 The JEWS therefore said unto HIM that was CURED, It is the Sabbath day: it is not lawful for thee to carry *thy* BED.

11 † He answered them, HE that MADE me whole, *the same said unto me, Take up thy BED, and walk.

* EMPHATIC TEXT.—2. THAT Pool which.

11. he said.

† VATICAN MANUSCRIPT.—47. him. when. 52. Then said they unto him. 1. Jesus. 2. Bethesda (d). 52 (d), 3 (d), 3—4 (d).

51. That his son liveth. 54. And this again is the Second. 5. his INFIRMITY. 11. But he. See 50, 51 (d).

12 † Then asked they him, What MAN is THAT which SAID unto thee, † Take up thy BED, and walk?

13 And HE that was HEALED wist not who it was: for JESUS had conveyed himself away, a Multitude being in *that* PLACE.

14 Afterward † JESUS findeth him in the TEMPLE, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The MAN departed, and told the JEWS That *it was Jesus, which had MADE him whole.

16 And therefore did the JEWS persecute JESUS, [and sought to slay Him,] Because he had done These things on the Sabbath day.

17 But † JESUS answered them, My FATHER worketh hitherto, and I work.

18 Therefore the JEWS sought the more to kill Him, Because he not only had broken the SABBATH, but said also that GOD was his *Father, making himself equal with GOD.

19 Then † answered JESUS and said unto them, Verily, verily, I say unto you, The SON can do nothing of himself, but what he seeth the FATHER do: for what things soever he doeth, These also doeth the SON likewise.

20 For the FATHER loveth the SON, and sheweth him All things that himself doeth: and he will shew him Greater Works than these, that ye may marvel.

21 For as the FATHER raiseth up the DEAD, and quickeneth them;

even so the SON quickeneth Whom he will.

22 For the FATHER judgeth no man, but hath committed all JUDGMENT unto the SON:

23 That all men should honour the SON, even as they honour the FATHER. HE that HONOURETH not the SON honoureth not *the FATHER which hath SENT him.

24 Verily, verily, I say unto you, HE that HEARETH my WORD, and believeth on HIM that SENT me, hath everlasting Life, and shall not come into Condemnation; but is passed from DEATH unto LIFE.

25 Verily, verily, I say unto you, The Hour is coming, and now is, when the DEAD shall hear the VOICE of the SON of GOD: and THEY that HEAR shall live.

26 For as the FATHER hath Life in himself; so hath he † given to the SON to have Life in himself;

27 And hath given him Authority to execute Judgment also, Because he is the Son of Man.

28 Marvel not at this: For the Hour is coming, in the which ALL that are in the GRAVES shall hear his VOICE,

29 And shall come forth; THEY that have DONE GOOD, unto the Resurrection of Life; [and] THEY that have DONE EVIL, unto the Resurrection of Damnation.

30 I can of mine own self do nothing: as I hear, I judge: and MY JUDGMENT is just; Because I seek not MINE-OWN WILL, but the WILL of † the FATHER which hath SENT me.

* EMPHATIC TEXT.—15. Jesus was HE which. 18. own Father. 23. THAT FATHER.

† VATICAN MANUSCRIPT.—12. They asked him. 12. Take it up, and (d). 14. JESUS. 17. he answered and said, My FATHER (d). 19. he answered and said. 26. also given. 30. HIM which hath (d). See 16, 29.

31 If **I** bear witness of myself, my WITNESS is not true.

32 There is **ANOTHER** that BEARETH-WITNESS of me; and I know That the WITNESS which he witnesseth of me is true.

33 **He** sent unto John, and he bare witness unto the TRUTH.

34 But **I** receive not TESTIMONY from Man: but These things I say, that **ye** might be saved.

35 **He** was a BURNING and a shining LIGHT: and **ye** were willing for a Season to rejoice in his LIGHT.

36 But **I** have greater WITNESS than *that* of JOHN: for the WORKS which the FATHER hath given me to finish, the Same WORKS that **I** do, bear witness of me, That the FATHER hath sent Me.

37 And the FATHER [himself], which hath SENT me, **hath** borne witness of me. Ye have neither heard his Voice at any time, nor seen his Shape.

38 And ye have not his WORD abiding in you: For whom **he** hath sent, **him** **ye** believe not.

39 Search the SCRIPTURES; For in them **ye** think ye have eternal Life: and **they** are **THEY** which TESTIFY of me.

40 And ye will not come to me, that ye might have Life.

41 I receive not Honour from Men.

42 But I know you, That ye have not the LOVE of GOD in you.

43 **I** am come in my FATHER'S NAME, and ye receive me not: if

another shall come in *his* OWN NAME, **him** ye will receive.

44 How can **ye** believe, which receive Honour one of another, and seek not **the* HONOUR that *cometh* from **†**God ONLY?

45 Do not think That **I** will accuse you to the FATHER: **†** there is ONE that ACCUSETH you, *even* Moses, in whom **ye** trust.

46 For had ye believed Moses, ye would have believed me: for **he** wrote of me.

47 But if ye believe not HIS Writings, how **†**shall ye believe MY Words.

CHAPTER VI.

§ XVI.

1 After these things JESUS went over **the* SEA of GALILEE, which is *the* sea of TIBERIAS.

2 And a great Multitude followed him, Because they saw **†** His MIRACLES which he did on THEM that were DISEASED.

3 And **†**JESUS went up into a MOUNTAIN, and there he sat with his DISCIPLES.

4 And the PASSOVER, a FEAST of the JEWS, was nigh.

5 When JESUS then lifted up *his* EYES, and saw a Great Company come unto him, he saith unto **†**PHILIP, Whence **†**shall we buy Bread, that these may eat?

6 And This he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two Hundred Pennyworth of Bread

* EMPHATIC TEXT.—44. THAT HONOUR.

1. THAT SEA of GALILEE which.

† VATICAN MANUSCRIPT.—36. I do.

37. **he** hath (*d*).

44. the ONLY one (*d*).

45. **HE** that ACCUSETH you to the FATHER

is Moses, in whom.

47. can ye believe.

2. the MIRACLES. 3. Jesus. 5. Philip.

6. may we buy. See 37 (*d*).

is not sufficient for them, that every-one [of them] may take a little.

8 One of his DISCIPLES, Andrew, Simon Peter's BROTHER, saith unto him,

9 There is a Lad here, which hath Five barley Loaves, and Two Small-fishes: but what are they among so many?

10 [And] JESUS said, Make the MEN sit down. Now there was much Grass in the PLACE. So the MEN sat down, in NUMBER about five thousand.

11 † And JESUS took the LOAVES; and when he had given thanks, he distributed [to the DISCIPLES, and the DISCIPLES] to THEM that were SET-DOWN; and likewise of the FISHES as much as they would.

12 When they were filled, he said unto his DISCIPLES, Gather up the FRAGMENTS that REMAIN, that nothing be lost.

13 Therefore they gathered them together, and filled Twelve Baskets with the Fragments of the FIVE BARLEY Loaves, which remained over and above unto THEM that had EATEN.

14 Then *those* MEN, when they had seen the † Miracle that JESUS did, said, This is of a truth THAT PROPHET that should COME into the WORLD.

§ XVII.

15 When Jesus therefore perceived That they would come and take him by force, to make † him a King, he departed again into a MOUNTAIN himself alone.

16 And when Even was *now* come, his DISCIPLES went down unto the SEA,

17 And entered into a SHIP, and went over the SEA toward Capernaum. And it was now dark, and JESUS was not † come to them.

18 And the SEA arose by reason of a great Wind that blew.

19 So when they had rowed about five and twenty or thirty Furlongs, they see JESUS walking on the SEA, and drawing nigh unto the SHIP: and they were afraid.

20 But HE saith unto them, It is I; be not afraid.

21 Then they willingly received him into the SHIP: and immediately the SHIP was at the LAND whither they went.

§ XVIII.

22 The DAY-FOLLOWING, when * the PEOPLE which STOOD on the other side of the SEA saw That there was none other Boat there, save [that] one [wherein-to his DISCIPLES were entered], and That JESUS went not with his DISCIPLES into the † BOAT, but *that* his DISCIPLES were gone away alone;

23 Howbeit there came Other † Boats from Tiberias nigh unto the PLACE where they did eat BREAD, after that the LORD had given thanks:

24 When the PEOPLE therefore saw That Jesus was not there, neither his DISCIPLES, *they* [also] *took SHIPPING, and came to Capernaum, seeking for JESUS.

25 And when they had found

* EMPHATIC TEXT.—22. THAT PEOPLE which. 24. entered into SHIPS and came.

† VATICAN MANUSCRIPT.—11. Then JESUS. 14. Miracles. 15. him (d). 17. yet come. 22. SHIP. 23. Ships from TIBERIAS (d). See 7 (d), 10, 11 (d), 22 (twice) (d), 24.

him on the other side of the SEA, they said unto him, Rabbi, when camest thou hither?

26 JESUS answered them and said, Verily, verily, I say unto you, Ye seek me, not Because ye saw the Miracles, but Because ye did eat of the LOAVES, and were filled.

27 Labour not for *the MEAT which PERISHETH, but for THAT MEAT which ENDURETH unto everlasting Life, which the SON of MAN shall give unto you: for ~~him~~ hath GOD the FATHER sealed.

28 Then said they unto him, What shall we do, that we might work the WORKS of GOD?

29 JESUS answered and said unto them, This is the WORK of GOD, that ye believe on him whom ~~he~~ hath sent.

30 They said therefore unto him, What Sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our FATHERS did eat MANNA in the DESERT; as it is written, "He gave them Bread from HEAVEN to eat."†

32 Then JESUS said unto them, Verily, verily, I say unto you, Moses gave you not *that* BREAD from HEAVEN; but my FATHER giveth you the TRUE BREAD from HEAVEN.

33 For the BREAD of GOD is HE which COMETH-DOWN from HEAVEN, and giveth Life unto the WORLD.

34 Then said they unto him, Lord, evermore give us this BREAD.

35 [And] JESUS said unto them, I am the BREAD of LIFE: HE that COMETH to me shall never hunger; and HE that BELIEVETH on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the FATHER giveth me shall come to me; and HIM that COMETH to me I will in no wise cast out.

38 For I came down from HEAVEN, not to do MINE-OWN WILL, but the WILL of HIM that SENT me.

39 And this is *the †Father's WILL which hath SENT me, that of all which he hath given me I should lose nothing, but should raise it up again at the LAST Day.

40 †And this is the WILL of him that SENT me, that EVERYONE which SEETH the SON, and believeth on him, may have everlasting Life: and I will raise him up at the LAST Day.

§ XIX.

41 The JEWS then murmured at him, Because he said, I am *the BREAD which CAME-DOWN from HEAVEN.

42 And they said, Is not this Jesus, the SON of Joseph, Whose FATHER and MOTHER we know? how is it †then that ~~he~~ saith, I came down from HEAVEN?

43 JESUS [therefore] answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except *the FATHER which hath

* EMPHATIC TEXT.—27. THAT MEAT which. 39. the WILL of the FATHER which hath SENT me. 41. THAT BREAD which. 44. THAT FATHER which.

† VATICAN MANUSCRIPT.—39. WILL of HIM that SENT me. 40. For this is. 42. now that (d). See 35, 43.

‡ 31. Psalms lxxviii. 24.

SEKT me draw him: and I will raise him up at the LAST Day.

45 It is written in the PROPHETS, "And they shall be all taught of †GOD."† Every man [therefore] that hath HEARD, and hath learned of the FATHER, cometh unto me.

46 Not That any man hath seen the FATHER, save HE which is of †GOD, he hath seen the FATHER.

47 Verily, verily, I say unto you, HE that BELIEVETH [on me] hath everlasting Life.

48 I am *that* BREAD of LIFE.

49 Your FATHERS did eat MANNA in the WILDERNESS, and are dead.

50 This is *the BREAD which COMETH-DOWN from HEAVEN, that a man may eat thereof, and not die.

51 I am *the LIVING BREAD which CAME-DOWN from HEAVEN: if any man eat of This BREAD, he shall live FOR-EVER: and the BREAD [that I will give] is my FLESH, which I will give for the LIFE of the WORLD.

§ XX.

52 The JEWS therefore strove among themselves, saying, How can this man give us †his FLESH to eat?

53 Then JESUS said unto them, Verily, verily, I say unto you, Except ye eat the FLESH of the SON of MAN, and drink His BLOOD, ye have no Life in you.

54 WHOSO EATETH My FLESH,

and drinketh My BLOOD, hath eternal Life; and I will raise him up at the LAST Day.

55 For my FLESH is †Meat indeed, and my BLOOD is †Drink indeed.

56 HE that EATETH My FLESH, and drinketh My BLOOD, dwelleth in me, and I in him.

57 As the LIVING Father hath sent me, and I live by the FATHER: so HE that EATETH me, even he shall live by me.

58 This is THAT BREAD which CAME-DOWN from †HEAVEN: not as †your FATHERS did eat MANNA, and are dead: HE that EATETH of This BREAD shall live FOR-EVER.

59 These things said he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his DISCIPLES, when they had heard *this*, said, *This is an Hard SAYING; who can hear it?

61 When JESUS knew in himself That his DISCIPLES murmured *at it, he said unto them, Doth this offend You?

62 *What* and if ye shall see the SON of MAN ascend up where he was BEFORE?

63 *It is the SPIRIT that QUICKENETH; the FLESH profiteth nothing: the WORDS that †I speak unto you, *they* are Spirit, and *they* are Life.

64 But there are some of you that believe not. For JESUS knew from the Beginning WHO they

* EMPHATIC TEXT.—50. THAT BREAD. this SAYING; who. 61. at This, he said.

† VATICAN MANUSCRIPT.—45. God. True Meat. 55. the True Drink. spoken unto (d). See 45, 47 (d), 51 (d).

‡ 45. Isaiah liv. 13.

51. THAT LIVING BREAD. 60. Hard is 63. The SPIRIT is THAT which QUICKENETH.

46. God. 52. his FLESH (d). 55. the 58. Heaven. 58. the FATHERS (d). 63. I have

were that BELIEVED not, and WHO should BETRAY him.

65 And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of †my FATHER.

66 From that time many of his DISCIPLES went BACK, and walked no more with him.

67 Then said JESUS unto the TWELVE, Will ye also go away?

68 [Then] Simon Peter answered him, Lord, to whom shall we go? thou hast the Words of eternal Life.

69 And we believe and are sure That thou art †that CHRIST, the SON of the LIVING GOD.

70 JESUS answered them, Have not I chosen you TWELVE, and one of you is a Devil?

71 He spake of JUDAS †Iscariot the son of Simon: for he it was that should betray him, being one of the TWELVE.

CHAPTER VII.

§ XXI.

1 After these things †JESUS walked in GALILEE: for he would not walk in JEWRY, Because the JEWS sought to kill him.

2 Now the JEWS' FEAST of TABERNACLES was at hand.

3 His BRETHREN therefore said unto him, Depart hence, and go into JUDÆA, that thy DISCIPLES also may see *the WORKS that thou doest.

4 For there is no man that doeth Any thing in secret, and

†he himself seeketh to be known openly. If thou do These things, shew thyself to the WORLD.

5 For neither did his BRETHREN believe in him.

6 Then JESUS said unto them, My TIME is not yet come: but YOUR TIME is alway ready.

7 The WORLD cannot hate you; but Me it hateth, because I testify of it, That the WORKS thereof are evil.

8 Go ye up unto †this FEAST: I go not up yet unto this FEAST; for †MY TIME is not yet full come.

9 When he had said These words unto them, he abode still in GALILEE.

§ XXII.

10 But when his BRETHREN were gone up, then went he also up unto the FEAST, not openly, but as it were in secret.

11 Then the JEWS sought him at the FEAST, and said, Where is he?

12 And there was much Murmuring among the PEOPLE concerning him: for SOME said, He is a good man: others said, Nay; but he deceiveth the PEOPLE.

13 Howbeit no man spake openly of him for FEAR of the JEWS.

§ XXIII.

14 Now about the midst of the FEAST †JESUS went up into the TEMPLE, and taught.

15 †And the JEWS marvelled, saying, How knoweth this man Letters, having never learned?

16 †JESUS answered them, and

* ENPHATIC TEXT.—3. thy WORKS which thou doest.

† VATICAN MANUSCRIPT.—65. the FATHER (d). 69. the HOLY one of GOD. JESUS (d).
71 the son of Simon Iscariot: for he was about to betray him, being (d). 1. JESUS.
4. seeketh that the same be known. 8. the FEAST. 8. MY TIME. 14. JESUS.
15. Then the JEWS. 16. Then Jesus. See 68.

said, My Doctrine is not mine, but HIS that SENT me.

17 If any man will do his WILL, he shall know of the DOCTRINE, whether it be of GOD, or *whether* I speak of myself.

18 HE that SPEAKETH of himself seeketh *his* OWN GLORY: but HE that SEEKETH HIS GLORY that SENT him, the same is true, and no Unrighteousness is in him.

19 Did not Moses give you the LAW, and *yet* none of you keepeth the LAW? Why go ye about to kill Me?

20 The PEOPLE answered [and said], Thou hast a Devil: Who goeth about to kill Thee?

21 †JESUS answered and said unto them, I have done One Work, and ye all marvel.

22 Moses therefore gave unto you CIRCUMCISION; not Because it is of MOSES, but of the FATHERS; and ye on the Sabbath day circumcise a Man.

23 If †a Man on the Sabbath day receive Circumcision, that the LAW of Moses should not be broken; are ye angry at me, Because I have made a Man every whit whole on the Sabbath day?

24 Judge not according to the Appearance, but judge RIGHTE-
OUS Judgment.

25 Then said some of THEM of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say Nothing unto him. Do the RULERS know indeed That this is *the [very] CHRIST?

27 Howbeit we know This man

whence he is: but when CHRIST cometh, no man knoweth whence he is.

28 Then cried JESUS in the TEMPLE as he taught, saying, Ye both know Me, and ye know whence I am: and I am not come of myself, but HE that SENT me is true, whom ye know not.

29 [But] I know him: For I am from him, and he hath sent Me.

30 Then they sought to take Him: but no man laid HANDS on him, Because his HOUR was not yet come.

§ XXIV.

31 And many of the PEOPLE believed on him, and said, When CHRIST cometh, will he do More Miracles than †these which this man hath done?

32 The PHARISEES heard that the PEOPLE murmured such things concerning him; and the †PHARISEES and the CHIEF-PRIESTS sent Officers to take him.

33 Then said JESUS [unto them], Yet a Little While am I with you, and *then* I go unto HIM that SENT me.

34 Ye shall seek me, and shall not find †me: and where I am, †*thither* ye cannot come.

35 Then said the JEWS among themselves, Whither will he go, That we shall not find him? will he go unto the DISPERSED among the GENTILES, and teach the GENTILES?

36 What *manner of SAYING is this that he said, Ye shall seek me, and shall not find †me: and where I am, *thither* ye cannot come?

* EMPHATIC TEXT.—26. [verily] the CHRIST. 36. is This SAYING that he said.

† VATICAN MANUSCRIPT.—21. JESUS. 23. a MAN. 31. *these (d)*. 32. CHIEF-PRIESTS and the PHARISEES sent. 34. me; and. 34. *thither*. 34. me; and. See 20 (d). 26 (d). 29, 33 (d).

§ XXV.

37 In the LAST Day, *that* GREAT day of the FEAST, JESUS stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that BELIEVETH on me, as the SCRIPTURE hath said, out of his BELLY shall flow Rivers of living Water.

39 But this spake he of the SPIRIT, which THEY that †BELIEVE on him should receive: for the holy Ghost †was not yet *given*; Because that JESUS was not yet glorified.

40 Many of the PEOPLE therefore, when they heard this SAYING, said, Of a truth †this is the PROPHET.

41 †Others said, this is the CHRIST. But †some said, Shall CHRIST come out of GALILEE?

42 Hath not the SCRIPTURE said, That CHRIST cometh of the SEED of David, and out of the TOWN of Bethlehem, where David was?

43 So there was a Division among the PEOPLE because of him.

44 And some of them would have taken him; but no man laid HANDS on him.

§ XXVI.

45 Then came the OFFICERS to the CHIEF-PRIESTS and Pharisees; and they said unto them, Why have ye not brought him?

46 The OFFICERS answered, Never Man spake †like This MAN.

47 Then answered [them] the

PHARISEES, Are *ye* also deceived?

48 Have any of the RULERS or of the PHARISEES believed on him?

49 But THIS PEOPLE who KNOWETH not the LAW are cursed.

50 Nicodemus saith unto them, —HE that CAME †to Jesus by Night, being one of them,—

51 Doth our LAW judge *any* MAN, †before it hear him, and know what he doeth?

52 They answered and said unto him, Art *thou* also of GALILEE? Search, and look: for out of GALILEE ariseth no PROPHET.

[53 And every man went unto his own HOUSE.

CHAPTER VIII.

1 Jesus went unto the MOUNT of OLIVES.

2 And early in the Morning he came again into the TEMPLE, and All the PEOPLE came unto him; and he sat down, and taught them.

3 And the SCRIBES and PHARISEES brought unto him a Woman taken in Adultery; and when they had set her in the Midst,

4 They say unto him, Master, This WOMAN was taken in adultery, in the very act.

5 Now Moses in the LAW commanded us, that SUCH should be stoned: but what sayest *thou*?

6 This they said, tempting him, that they might have to accuse him. But JESUS stooped down, and with *his* FINGER wrote on the

† VATICAN MANUSCRIPT.—39. should BELIEVE on him were about to receive. 39. had not yet been given (*d*). 40. these WORDS said (*d*). 41. SOME said. 41. others said. 46. thus. Then (*d*). 50. to him before, being one (*d*). 51. unless it first hear him, and know. See 47.—The Vatican Manuscript also omits vii. 53, to viii. 11 (*d*).

GROUND, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, **HE** that is **WITH-OUT-SIN** among you, let him first cast a **STONE** at her.

8 And again he stooped down, and wrote on the **GROUND**.

9 And **THEY** which **HEARD** it, being convicted by *their own CONSCIENCE*, went out one by one, beginning at the **ELDEST**, *even* unto the **LAST**: and **JESUS** was left alone, and the **WOMAN** standing in the **Midst**.

10 When **JESUS** had lifted up himself, and saw **None** but the **WOMAN**, he said unto her, **WOMAN**, where are those thine **AC-CUSERS**? hath no man condemned Thee?

11 She said, **No man, Lord.** And **JESUS** said unto her, **Neither** do I condemn Thee: go, and sin no more.]

§ XXVII.

12 Then spake **JESUS** again unto them, saying, I am the **LIGHT** of the **WORLD**: **HE** that **FOLLOW-ETH** me shall not walk in **DARK-NESS**, but shall have the **LIGHT** of **LIFE**.

13 The **PHARISEES** therefore said unto him, **Thou** bearest record of thyself; thy **RECORD** is not true.

14 **JESUS** answered and said unto them, Though I bear record of myself, *yet* my **RECORD** is true: For I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 **Ye** judge after the **FLESH**; I judge no man.

16 And yet if I judge, **MY JUDGMENT** is true: For I am not alone, but I and the **FATHER** that **SENT** me.

17 It is also written in **YOUR LAW**, That the **TESTIMONY** of **Two Men** is true.

18 I am **ONE** that **BEAR-WIT-NESS** of myself, and the **FATHER** that **SENT** me beareth witness of me.

19 Then said they unto him, Where is thy **FATHER**? **JESUS** answered, Ye neither know Me, nor my **FATHER**: if ye had known Me, ye should have known my **FATHER** also.

20 These **WORDS** †spake **JESUS** in the **TREASURY**, as he taught in the **TEMPLE**: and no man laid hands on him; For his **HOUR** was not yet come.

§ XXVIII.

21 Then †said **JESUS** again unto them, I go my way, and ye shall seek me, and shall die in your **SINS**: whither I go, ye cannot come.

22 Then said the **JEWS**, Will he kill himself? Because he saith, Whither I go, ye cannot come.

23 And he said unto them, **Ye** are from **BENEATH**; I am from **ABOVE**: ye are †of this **WORLD**; I am not of this **WORLD**.

24 I said therefore unto you, That ye shall die in your **SINS**: for if ye believe not That I am *he*, ye shall die in your **SINS**.

25 Then said they unto him, Who art thou? † And **JESUS** saith unto them, Even the same that I said unto you from the **BEGIN-NING**.

† VATICAN MANUSCRIPT.—20. he spake in.
25. **JESUS** saith.

21. said he again.

23. of This world.

26 I have many things to say and to judge of you: but HE that SENT me is true; and I speak to the WORLD Those things which I have heard of him.

27 They understood not That he spake to them of the FATHER.

28 Then said JESUS [unto them], When ye have lifted up the SON of MAN, then shall ye know That I am *he*, and *that* I do nothing of myself; but as my FATHER hath taught me, I speak These things.

29 And HE that SENT me is with me: †the FATHER hath not left me alone; For I do always *those* THINGS that PLEASE him.

30 As he spake These words, many believed on him.

§ XXIX.

31 Then said JESUS to *those* JEWS which BELIEVED on him, If ye continue in MY WORD, *then* are ye my Disciples indeed;

32 And ye shall know the TRUTH, and the TRUTH shall make you free.

33 They answered him, We be Abraham's Seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 †JESUS answered them, Verily, verily, I say unto you, WHOSOEVER COMMITTETH SIN is the Servant of SIN.

35 And the SERVANT abideth not in the HOUSE FOR-EVER: *but* the SON abideth EVER.

36 If the SON therefore shall make you free, ye shall be free indeed.

37 I know That ye are Abraham's Seed; but ye seek to kill Me,

Because MY WORD hath no place in you.

38 †I speak that which I have seen with my FATHER: and ye do †That which ye have seen with your FATHER.

39 They answered and said unto him, Abraham is our FATHER. JESUS saith unto them, If ye were ABRAHAM'S Children, ye would do the WORKS of ABRAHAM.

40 But now ye seek to kill Me, a Man that hath told you the TRUTH, which I have heard of GOD: This did not Abraham.

41 Ye do the DEEDS of your FATHER. †Then said they to him, ~~He~~ He be not born of Fornication; we have One Father, *even* GOD.

42 †JESUS said unto them, If GOD were your †Father, ye would love me: for I proceeded forth and came from GOD; neither came I of myself, but he sent Me.

43 Why do ye not understand MY SPEECH? *even* Because ye cannot hear MY WORD.

44 Ye are of †*your* Father the DEVIL, and the LUSTS of your FATHER ye will do. ~~He~~ He was a Murderer from the Beginning, and abode not in the TRUTH, Because there is no Truth in him. When he speaketh a LIE, he speaketh of his OWN: For he is a Liar, and the FATHER of it.

45 And Because I tell *you* the TRUTH, ye believe me not.

46 Which of you convinceth me of Sin? [And] if I say the Truth, why do ye not believe me?

47 HE that is of GOD heareth GOD'S WORDS: ye therefore hear

† VATICAN MANUSCRIPT.—29. he hath not left me (d). 34. Jesus. 38. I speak the things which I have seen with a FATHER; and ye then do the things which ye have heard from a FATHER (d). 41. They said to him, ~~He~~ He were not, 42. Jesus. 44. a FATHER, the DEVIL. See 28, 46.

them not, Because ye are not of GOD.

48 † Then answered the JEWS, and said unto him, Say we not well That thou art a Samaritan, and hast a Devil?

49 Jesus answered, I have not a Devil; but I honour my FATHER, and ye do dishonour me.

50 And I seek not mine own GLORY: there is ONE that SEEKETH and judgeth.

51 Verily, verily, I say unto you, If a man keep † MY SAYING, he shall NEVER see Death.

52 † Then said the JEWS unto him, Now we know That thou hast a Devil. Abraham is dead, and the PROPHETS; and thou sayest, If a man keep my SAYING, he shall NEVER † taste of Death.

53 Art thou greater than our FATHER Abraham, which is dead? and the PROPHETS are dead: whom makest † thou thyself?

54 Jesus answered, If † I honour myself, my HONOUR is nothing: *it is my FATHER that HONOURETH me; of whom ye say, That he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a Liar like unto you: but I know him, and keep his SAYING.

56 *Your FATHER Abraham rejoiced to see MY DAY: and he saw it, and was glad.

57 Then said the JEWS unto him, Thou art not yet Fifty Years old, and hast thou seen Abraham?

58 † Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up Stones to cast at him: [but] Jesus hid himself, and went out of the TEMPLE, going through the Midst of them, and so passed by.

CHAPTER IX.

§ XXX.

1 And as Jesus passed by, he saw a Man which was blind from his Birth.

2 And his DISCIPLES asked him, saying, Master, who did sin, this man, or his PARENTS, that he was born blind?

3 † JESUS answered, Neither hath this man sinned, nor his PARENTS: but that the WORKS of GOD should be made manifest in him.

4 † I must work the WORKS of HIM that SENT me, while it is Day: the Night cometh, when no man can work.

5 As long as I am in the WORLD, I am the Light of the WORLD.

6 When he had thus spoken, he spat on the Ground, and made Clay of the SPITTLE, † and he anointed the EYES of the BLIND man with the CLAY,

7 And said unto him, Go, wash in the POOL of SILOAM,—which is by interpretation, Sent.—He went his way, [therefore, and washed, and came] seeing.

8 The NEIGHBOURS therefore, and THEY which BEFORE had

* EMPHATIC TEXT.—54. HE that HONOURETH me is my FATHER; of whom. 56. Abraham your FATHER.

† VATICAN MANUSCRIPT.—48. the JEWS answered and said. 51. my Saying. 52. The JEWS said unto him. 52. see Death (d). 53. thou thyself? 54. I should honour. 58. JESUS. 3. Jesus. 4. We must (d). 6. and he put the CLAY thereof on his eyes, and said (d). See 59, 7 (d).

SEEN him That he was †blind, said, Is not this HE that SAT and begged?

9 Some said, This is he: others †said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were Thine EYES opened?

11 He answered [and said], †A Man that is called Jesus made Clay, and anointed Mine EYES, and said unto me, Go to the [POOL of] SILOAM, and wash: †and I went and washed, and I received sight.

12 †Then said they unto him, Where is he? He said, I know not.

13 They brought to the PHARISEES HIM that aforetime was BLIND.

14 And it was the †Sabbath day when JESUS made the CLAY, and opened His EYES.

15 Then again the PHARISEES also asked him how he had received his sight. HE said unto them, He put Clay †upon mine EYES, and I washed, and do see.

16 Therefore said some of the PHARISEES, This MAN is not of †GOD, Because he keepeth not the SABBATH day. Others said, How can a Man that is a Sinner do Such Miracles? And there was a Division among them.

17 †They say unto the BLIND man again, What sayest thou of him, That he hath opened Thine EYES? HE said, He is a Prophet.

18 But the JEWS did not believe

concerning him, That he had been blind, and received his sight, until they called the PARENTS of HIM that had RECEIVED-his-SIGHT.

19 And they asked them, saying, Is this your SON, *who ye say was born blind? how then doth he now see?

20 †His PARENTS answered [them] and said, We know That this is our SON, and That he was born blind:

21 But by what means he now seeth, we know not; or who hath opened His EYES, we know not: †he is of Age; ask Him: he shall speak for himself.

22 These words spake his PARENTS, Because they feared the JEWS: for the JEWS had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his PARENTS, He is of Age; ask Him.

24 Then again called they the MAN that was blind, and said unto him, Give GOD the Praise: we know †That this MAN is a Sinner.

25 He answered [and said], Whether he be a Sinner or no, I know not: One thing I know, That, whereas I was blind, now I see.

26 Then said they to him [again], What did he to thee? how opened he Thine EYES?

27 He answered them, I have told you already, and ye did not hear: †wherefore would ye hear

* EMPHATIC TEXT.—19. of whom ye say That he was born blind?

† VATICAN MANUSCRIPT.—8. a Beggar, said (d). 9. said, Not so; but he is. 11. A MAN that. 11. I went therefore and. 12. And they said unto him. 14. Sabbath, on which Day JESUS. 15. upon Mine EYES. 16. God. 17. Then they say. 20. Then his PARENTS (d). 21. ask Him; he is of age: he shall. 24. That This Man is. 27. wherefore then would. See 11 (twice) (d), 20, 25 (d), 26 (d).

it again? will ~~ye~~ also be His Disciples?

28 †Then they reviled him, and said, ~~Thou~~ art his Disciple; but we are MOSES' Disciples.

29 ~~We~~ know That GOD spake unto Moses: as for This fellow, we know not from whence he is.

30 The MAN answered and said unto them, Why herein is a marvellous thing, That ~~ye~~ know not from whence he is, and yet he hath opened Mine EYES.

31 [Now] we know That GOD heareth not Sinners: but if any man be a Worshipper-of-God, and doeth his WILL, him he heareth.

32 Since the WORLD began was it not heard That any man opened the Eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, ~~Thou~~ wast altogether born in Sins, and dost thou teach us? And they cast him out.

35 JESUS heard That they had cast him out; and when he had found him, he said [unto him], Dost thou believe on the † SON of GOD?

36 ~~He~~ answered and said, Who is he, Lord, that I might believe on him?

37 [And] JESUS said unto him, Thou hast both seen him, and *it is ~~he~~ that TALKETH with thee.

38 And HE said, Lord, I believe. And he worshipped him.

39 And JESUS said, For Judgment I am come into this WORLD, that THEY which SEE not might

see; and that THEY which SEE might be made blind.

40 [And] SOME of the PHARISEES which WERE with him heard these words, and said unto him, Are ~~we~~ blind also?

41 †JESUS said unto them, If ye were blind, ye should have no Sin: but now ye say, We see; [therefore] your SIN remaineth.

CHAPTER X.

(§ XXXI.)

1 Verily, verily, I say unto you, HE that ENTERETH not by the DOOR into the SHEEPFOLD, but climbeth up some other way, *the same is a Thief and a Robber.

2 But HE that ENTERETH-IN by the DOOR is the Shepherd of the SHEEP.

3 To him the PORTER openeth; and the SHEEP hear his VOICE: and he calleth his OWN Sheep by Name, and leadeth them out.

4 [And] when he putteth forth †his OWN Sheep, he goeth before them, and the SHEEP follow him: For they know his VOICE.

5 And a Stranger will they not follow, but will flee from him: For they know not the VOICE of STRANGERS.

6 This PARABLE spake JESUS unto them: but they understood not what things they were which he spake unto them.

§ XXXII.

7 Then said †JESUS [unto them] again, Verily, verily, I say unto you, I am the DOOR of the SHEEP.

* EMPHATIC TEXT.—37. *he* is HE that TALKETH with thee. 1. *he* is.

† VATICAN MANUSCRIPT.—28. And they (*d*). 35. SON of MAN? And he said, Who (*d*). 41. JESUS. 4. all his OWN, he goeth (*d*). 7. JESUS. See 31, 35, 37, 40, 41, 4, 7 (*d*).

8 All that ever came before me are Thieves and Robbers: but the SHEEP did not hear them.

9 I am the DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find Pasture.

10 The THIEF cometh not, but for to steal, and to kill, and to destroy: I am come that they might have Life, and that they might have it more abundantly.

11 I am the GOOD SHEPHERD: the GOOD SHEPHERD giveth his LIFE for the SHEEP.

12 But HE that is an HIRELING, and not the Shepherd, whose own the SHEEP are not, seeth the WOLF coming, and leaveth the SHEEP, and fleeth: and the WOLF catcheth them, and scattereth † the SHEEP.

13 The HIRELING fleeth, Because he is an Hireling, and careth not for the SHEEP.

§ XXXIII.

14 I am the GOOD SHEPHERD, and know † MY sheep, and am known of MINE.

15 As the FATHER knoweth me, even so know I the FATHER: and I lay down my LIFE for the SHEEP.

16 And Other Sheep I have, which are not of this FOLD: them also I must bring, and they shall hear my VOICE; and there shall be One Fold, and One Shepherd.

17 Therefore doth my FATHER love Me, Because I lay down my LIFE, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I

have Power to lay it down, and I have Power to take it again. This COMMANDMENT have I received of my FATHER.

19 There was a Division [therefore] again among the JEWS for these SAYINGS.

20 And many of them said, He hath a Devil, and is mad; why hear ye him?

21 Others said, These are not the WORDS of him that hath a devil. Can a Devil open the Eyes of the Blind?

§ XXXIV.

22 † And it was at JERUSALEM the FEAST-OF-THE-DEDICATION, and it was Winter.

23 And † JESUS walked in the TEMPLE in SOLOMON'S PORCH.

24 Then came the JEWS round about him, and said unto him, How long dost thou make us to doubt? If thou be the CHRIST, tell us plainly.

25 JESUS answered them, I told you, and ye believed not: the WORKS that I do in my FATHER'S NAME, they bear witness of me.

26 But ye believe not, because ye are not of MY SHEEP, [as I said unto you.]

27 MY SHEEP hear my VOICE, and I know them, and they follow me:

28 And I give unto them eternal Life; and they shall NEVER perish, neither shall any man pluck them out of my HAND.

29 My FATHER, which gave them me, is greater than all; and no man is able to pluck them out of † my FATHER'S HAND.

30 I and my FATHER are One.

† VATICAN MANUSCRIPT.—12. them; Because he is an Hireling, and (d). 14. MINE, and MINE know me. As (d). 22. It was then the FEAST-OF-THE-DEDICATION at JERUSALEM: it was Winter (d). 23. Jesus. 29. my FATHER'S HAND. See 19 (d), 26 (d).

31 Then the JEWS took up Stones again to stone him.

32 JESUS answered them, Many † Good Works have I shewed you from † my FATHER; for which of Those Works do ye stone † me?

33 The JEWS answered him, [saying,] For a Good Work we stone thee not; but for Blasphemy; and Because that thou, being a Man, makest thyself God.

34 † JESUS answered them, Is it not written in your LAW, “ I said, Ye are Gods”? †

35 If he called them Gods, unto whom the WORD of GOD came, and the SCRIPTURE cannot be broken;

36 Say ye of him, whom the FATHER hath sanctified, and sent into the WORLD, Thou blasphemest; Because I said, I am the SON of GOD?

37 If I do not the WORKS of my FATHER, believe me not.

38 But if I do, though ye believe not me, believe the WORKS: that ye may know, and † believe, That the FATHER is in me, and † I in him.

39 Therefore they sought again to take Him: but he escaped out of their HAND,

40 And went away again beyond JORDAN into the PLACE where John AT-FIRST baptized; and there he abode.

41 And many resorted unto him, and said, John did no Miracle: but All things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI.

§ XXXV.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the TOWN of Mary and *her SISTER Martha.

2 It was THAT Mary which ANOINTED the LORD with Ointment, and wiped his FEET with her HAIR, Whose BROTHER Lazarus was sick.

3 Therefore *his* SISTERS sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When JESUS heard *that*, he said, This SICKNESS is not unto Death, but for the GLORY of GOD, that the SON of GOD might be glorified thereby.

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

6 When he had heard therefore That he was sick, he abode Two Days still in the same Place where he was.

7 Then after *that* saith he to *his* DISCIPLES, Let us go into JUDEA again.

8 *His* DISCIPLES say unto him, Master, the JEWS of late sought to stone Thee; and goest thou thither again?

9 † JESUS answered, Are there not Twelve Hours in the DAY? If any man walk in the DAY, he stumbleth not, Because he seeth the LIGHT of this WORLD.

10 But if a man walk in the NIGHT, he stumbleth, Because there is no LIGHT in him.

11 These things said he: and after *that* he saith unto them,

* EMPHATIC TEXT.—1. of Martha her SISTER.

† VATICAN MANUSCRIPT.—32. good Works. 32. *my* FATHER (d). 32. Me
34. Jesus. 38. understood, That (d). 38. I am in the FATHER (d). 9. Jesus.
See 23 (d).

‡ 34. Psalms lxxxii. 6.

* Our FRIEND Lazarus sleepeth; but I go, that I may awake him out of his sleep.

12 Then said †his DISCIPLES, Lord, if he sleep, he shall do well.

13 Howbeit JESUS spake of his DEATH: but they thought That he had spoken of TAKING-OF-REST in SLEEP.

14 Then said JESUS unto them plainly, Lazarus is dead.

15 And I am glad for your sakes That I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said *Thomas, which is CALLED Didymus, unto his FELLOWDISCIPLES, Let us also go, that we may die with him.

17 Then when JESUS came, he found that he had *lain* in the GRAVE Four Days already.

18 Now BETHANY was nigh unto JERUSALEM, about fifteen Furlongs off:

§ XXXVI.

19 And many of the JEWS came to MARTHA and †MARY, to comfort them concerning †their BROTHER.

20 Then MARTHA, as soon as she heard That †JESUS was coming, went and met him: but Mary sat *still* in the HOUSE.

21 Then said MARTHA unto †JESUS, Lord, if thou hadst been here, my BROTHER had not died.

22 †But I know, That even now, Whatsoever thou wilt ask of GOD, GOD will give it thee.

23 JESUS saith unto her, Thy BROTHER shall rise again.

24 †Martha saith unto him, I know That he shall rise again in the RESURRECTION at the LAST Day.

25 JESUS said unto her, †I am the RESURRECTION, and the LIFE: HE that BELIEVETH in me, though he were dead, yet shall he live:

26 And WHOSOEVER LIVETH and believeth in me shall NEVER die. Believest thou this?

27 She saith unto him, Yea, Lord: †I believe That ~~thou~~ art the CHRIST, *the SON of GOD, which should COME into the WORLD.

28 And when she had so said, she went her way, and called Mary her SISTER secretly, saying, The MASTER is come, and calleth for thee.

29 †As soon as she heard *that*, she arose quickly, and came unto him.

30 Now JESUS was not yet come into the TOWN, but was †in *that* PLACE where MARTHA met him.

31 *The JEWS then which WERE with her in the HOUSE, and comforted her, when they saw MARY, That she rose up hastily and went out, followed her, †saying, She goeth unto the GRAVE to weep there.

32 Then when MARY was come where †JESUS was, and saw him, she fell down at his FEET, saying unto him, Lord, if thou hadst been here, My BROTHER had not died.

33 When Jesus therefore saw her weeping, and the JEWS also weeping which came with her, he groaned in the SPIRIT, and was troubled,

* EMPHATIC TEXT.—11. LAZARUS OUR FRIEND sleepeth. 16. THAT Thomas which. 27. THAT SON OF GOD which. 31. THOSE JEWS then.

† VATICAN MANUSCRIPT.—12. the DISCIPLES to him, Lord. 19. Mary. 19. *their* BROTHER. 20. JEAN. 21. JESUS. 22. And I know. 24. MARTHA. 29. And she, when she heard, arose (d). 30. still in the PLACE. 31. thinking (d). 32. Jesus.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 JESUS wept.

36 Then said the JEWS, Behold how he loved him!

37 And some of them said, Could not THIS man, which OPENED the EYES of the BLIND, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the GRAVE. It was a Cave, and a Stone lay upon it.

39 JESUS said, Take ye away the STONE. Martha, the SISTER of HIM that †was DEAD, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 JESUS saith unto her, Said I not unto thee, That, if thou wouldest believe, thou shouldest see the GLORY of GOD?

41 Then they took away the STONE [*from the place where the DEAD was laid*]. And JESUS lifted up *his* EYES, and said, Father, I thank thee That thou hast heard me.

42 And ~~I~~ knew That thou hearest Me always: but because of * the PEOPLE which STAND-BY I said *it*, that they may believe That thou hast sent Me.

43 And when he thus had spoken, he cried with a loud Voice, Lazarus, come forth.

44 [And] HE that was DEAD came forth, bound HAND and FOOT with Graveclothes: and his FACE was bound about with a

Napkin. †JESUS saith unto them, Loose him, and let him go.

45 Then MANY of the JEWS which CAME to MARY, and had seen †the things which JESUS did, believed on him.

46 But some of them went their ways to the PHARISEES, and told them what things JESUS had done.

§ XXXVII.

47 Then gathered the CHIEF-PRIESTS and the PHARISEES a Council, and said, What do we? For This MAN doeth Many Miracles.

48 If we let him thus alone, all *men* will believe on him: and the ROMANS shall come and take away both Our PLACE and NATION.

49 And one of them, *named* Caiaphas, being the High-priest that same YEAR, said unto them, ~~We~~ know nothing at all,

50 Nor consider That it is expedient for us, that One Man should die for the PEOPLE, and that the Whole NATION perish not.

51 And this spake he not of himself: but being High-priest that YEAR, he prophesied That †JESUS should die for *that* NATION;

52 And not for *that* NATION only, but that also he should gather together in one, *the CHILDREN of GOD that were SCATTERED-ABROAD.

§ XXXVIII.

53 Then from That DAY forth they took counsel [together] for to put him to death.

54 †Jesus therefore walked no

* EMPHATIC TEXT.—42. THOSE PEOPLE which. 52. THOSE CHILDREN.

† VATICAN MANUSCRIPT.—39. had died, saith (d). 44. Jesus. 45. that which he had done, believed. 51. Jesus. 54. Jesus. See 41 (d), 44, 53 (d).

more openly among the JEWS; but went thence unto a COUNTRY near to the WILDERNESS, into a City called Ephraim, and there continued with his DISCIPLES.

55 And the JEWS' PASSOVER was nigh at hand: and many went out of the COUNTRY up to Jerusalem before the PASSOVER, to purify themselves.

56 Then sought they for JESUS, and spake among themselves, as they stood in the TEMPLE, What think ye, That he will not come to the FEAST?

57 Now [both] the CHIEF-PRIESTS and the PHARISEES had given † a Commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER XII.

§ XXXIX.

1 Then JESUS Six Days before the PASSOVER came to Bethany, where *Lazarus was [which had been DEAD], whom †he raised from the Dead.

2 There they made him a Supper; and MARTHA served: but LAZARUS was one of THEM that SAT-AT-THE-TABLE with him.

3 Then took MARY a Pound of Ointment of Spikenard, very costly, and anointed the FEET of †JESUS, and wiped his FEET with her HAIR: and the HOUSE was filled with the ODOUR of the OINTMENT.

4 † Then saith *one of his DISCIPLES, Judas Iscariot, Simon's son, which SHOULD betray Him,

5 Why was not This OINTMENT sold for Three-hundred Pence, and given to the Poor?

6 This he said, not That he cared for the POOR; but Because he was a Thief, and had the BAG, and bare WHAT WAS PUT therein.

7 Then said JESUS, † Let her alone: against the DAY of my BURYING hath she kept this.

8 For the POOR always ye have with you; but Me ye have not always.

9 Much People of the JEWS therefore knew That he was there: and they came not for JESUS' sake only, but that they might see LAZARUS also, whom he had raised from the Dead.

10 † But the CHIEF-PRIESTS consulted that they might put LAZARUS also to death;

11 Because that by reason of him many of the JEWS went away, and believed on JESUS.

§ XL.

12 On the NEXT-DAY MUCH People that were COME to the FEAST, when they heard That JESUS was coming to Jerusalem,

13 Took BRANCHES of PALM-TREES, and went forth to meet him, and cried, Hosanna: "Blessed † is *the KING of ISRAEL that COMETH in the Name of the Lord." †

14 And JESUS, when he had

* EMPHATIC TEXT.—1. THAT Lazarus was. 4. THAT One. 13. THAT KING.

† VATICAN MANUSCRIPT.—54. abode with the DISCIPLES (d). 57. Commandments that. 1. Jesus raised. 3. Jesus. 4. And one of his DISCIPLES, THAT ISCARIOT which WAS ABOUT to betray him, saith. 7. Suffer her, that unto the DAY of my BURYING she should have kept this (d). 10. But even the CHIEF-PRIESTS. 13. is he, even the KING of ISRAEL, that. See 57, 1 (d).

‡ 13. Psl cxviii. 26.

found a YOUNG-ASS, sat thereon; as it is written,

15 "Fear not, † Daughter of Sion: behold, thy KING cometh, sitting on an Ass's Colt." †

16 These things understood not his DISCIPLES AT-THE-FIRST: but when JESUS was glorified, then remembered they That These things were written of him, and *that* they had done These things unto him.

17 *The PEOPLE therefore that WAS with him when he called LAZARUS out of *his* GRAVE, and raised him from the Dead, bare record.

18 For this cause the PEOPLE also met him, For that they heard that he had done This MIRACLE.

19 The PHARISEES therefore said among themselves, Perceive ye How ye prevail nothing? behold, the WORLD is gone after him.

§ XLI.

20 And there were certain Greeks among THEM that CAME-UP to worship at the FEAST:

21 The same came therefore to *Philip, which was of Bethsaida of GALILEE, and desired him, saying, Sir, we would see JESUS.

22 † Philip cometh and telleth ANDREW: [and again] Andrew and Philip † tell JESUS.

23 And JESUS † answered them, saying, The HOUR is come, that the SON of MAN should be glorified.

24 Verily, verily, I say unto you, Except a CORN of WHEAT fall into the GROUND and die, it abideth alone: but if it die, it bringeth forth Much Fruit.

25 HE that LOVETH his LIFE shall lose it; and HE that HATETH his LIFE in this WORLD shall keep it unto Life eternal.

§ XLII.

26 If any man serve me, let him follow me; and where I am, there shall also MY SERVANT be: if any man serve me, him will my FATHER honour.

27 Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR: but for this cause came I unto this HOUR.

28 Father, glorify † Thy NAME. Then came there a Voice from HEAVEN, *saying*, I have both glorified *it*, and will glorify *it* again.

29 *The PEOPLE [therefore], that STOOD-BY, and heard *it*, said that it thundered: others said, An Angel spake to him.

30 † JESUS answered and said, This VOICE came not because of me, but for your sakes.

31 Now is the Judgment of this WORLD: now shall the PRINCE of this WORLD be cast out.

32 And I, if I be lifted up from the EARTH, will draw All *men* unto me.

33 This he said, signifying What Death he should die.

34 † The PEOPLE answered him, ~~THE~~ we have heard out of the LAW That CHRIST abideth FOR-EVER: and how sayest thou, The SON of MAN must be lifted up? Who is This SON of MAN?

35 Then JESUS said unto them, Yet a Little While is the LIGHT † with you. Walk while ye have

* EMPHATIC TEXT.—17. THAT PEOPLE. 21. THAT Philip which. 29. THAT PEOPLE.

† VATICAN MANUSCRIPT.—15. DAUGHTER of SION. 22. PHILIP. 22. come and tell. 23. answereth (*d*). 28. My NAME. 30. Jesus. 34. Then the PEOPLE. 35. among you (*d*). See 22, 29.

‡ 15. Zech. ix. 9.

the LIGHT, lest Darkness come upon You: for HE that WALKETH in DARKNESS knoweth not whither he goeth.

36 While ye have LIGHT, believe in the LIGHT, that ye may be the Children of Light. These things spake †JESUS, and departed, and did hide himself from them.

§ XLIII.

37 But though he had done So Many Miracles before them, yet they believed not on him:

38 That the SAYING of Esaias the PROPHET might be fulfilled, which he spake, "Lord, who hath believed our REPORT? and to whom hath the ARM of the Lord been revealed?" †

39 Therefore they could not believe, Because that Esaias said again,

40 "He hath blinded Their EYES, and hardened Their HEART; that they should not see with *their* EYES, nor understand with *their* HEART, and †be converted, and I should heal them." †

41 These things said Esaias, †when he saw his GLORY, and spake of him.

42 Nevertheless among the CHIEF-RULERS also many believed on him; but because of the PHARISES they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the PRAISE of MEN more than the PRAISE of GOD.

§ XLIV.

44 Jesus cried and said, HE that

BELIEVETH on me, believeth not on me, but on HIM that SENT me.

45 And HE that SEETH me seeth HIM that SENT me.

46 I am come a Light into the WORLD, that †WHOSOEVER BELIEVETH on me should not abide in DARKNESS.

47 And if any man hear My WORDS, and †believe not, I judge him not: for I came not to judge the WORLD, but to save the WORLD.

48 HE that REJECTETH me, and receiveth not my WORDS, hath ONE that JUDGETH him: the WORD that I have spoken, *the same shall judge him in the LAST Day.

49 For I have not spoken of myself; but the FATHER which SENT me, he †gave me a Commandment, what I should say, and what I should speak.

50 And I know That his COMMANDMENT is Life everlasting: Whatsoever I speak therefore, even as the FATHER said unto me, so I speak.

CHAPTER XIII.

§ XLV.

1 Now before the FEAST of the PASSOVER, †when JESUS knew That His HOUR was come that he should depart out of this WORLD unto the FATHER, having loved *his OWN which were in the WORLD, he loved them unto the †end.

2 And Supper being ended, the DEVIL having now put into

* EMPHATIC TEXT.—43. that shall.

1. THOSE his OWN.

† VATICAN MANUSCRIPT.—36. Jesus.

he saw. 46. HE that BELIEVETH (d).

given me. 1. Jesus knowing That.

40. should convert, and (d).

47. keep *them* not, I judge (d).

1. End; And.

† 38. Isa. liii. 1.

† 40. Isa. vi. 9.

the **HEART** of Judas Iscariot, Simon's *son*, to betray him;

3 † **JESUS** knowing That the **FATHER** had given All things into his **HANDS**, and That he was come from God, and went to God;

4 He riseth from **SUPPER**, and laid aside *his* **GARMENTS**; and took a Towel, and girded himself.

5 After that he poureth Water into a **BASON**, and began to wash the **DISCIPLES'** **FEET**, and to wipe *them* with the **TOWEL** wherewith he was girded.

6 Then cometh he to Simon Peter: † and * Peter saith unto him, Lord, dost thou wash My **FEET**?

7 Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt **NEVER** wash my **FEET**. † **JESUS** answered him, If I wash thee not, thou hast no Part with me.

9 Simon Peter saith unto him, Lord, not my **FEET** only, but also *my* **HANDS** and *my* **HEAD**.

10 † **JESUS** saith to him, He that is **WASHED** needeth not † save to wash *his* **FEET**, but is clean every whit: and ye are clean, but not all.

11 For he knew **WHO** should **BETRAY** him; therefore said he, Ye are not all clean.

§ XLVI.

12 So after he had washed their **FEET**, and had taken his **GAR-**

MENTS, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me **MASTER** and **LORD**: and ye say well; for so I am.

14 If I then, *your* **LORD** and **MASTER**, have washed Your **FEET**; ye also ought to wash One-another's **FEET**.

15 For I have given you an Example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The Servant is not greater than his **LORD**; neither he that is sent greater than **HE** that **SENT** him.

17 If ye know These things, happy are ye if ye do them.

18 I speak not of you all: I know † whom I have chosen: but that the **SCRIPTURE** may be fulfilled, "He that **EATETH** † **BREAD** with me hath lifted up his **HEEL** against me." †

19 Now I tell you before it **COME**, that, when it is come to pass, ye may believe That I am *he*.

20 Verily, verily, I say unto you, He that **RECEIVETH** whomsoever I send receiveth Me; and He that **RECEIVETH** Me receiveth **HIM** that **SENT** me.

(§ XLVII.)

21 When † **JESUS** had thus said, he was troubled in **SPIRIT**, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 [Then] the **DISCIPLES** looked

* **EMPHATIC TEXT**.—6. *he* saith.

† **VATICAN MANUSCRIPT**.—3. *Jesus* knowing (*d*). 6. *he* saith (*d*). 8. He answered. 10. *Jesus*. 10. but to wash. 18. same I have chosen (*d*). 18. My **BREAD** hath lifted. 21. *Jesus*. See 22.

‡ 18. *Paulus* xli. 9.

one on another, doubting of whom he spake.

23 Now there was leaning on JESUS' BOSOM one of his DISCIPLES, whom †JESUS loved.

24 Simon Peter therefore beckoned to him, †that he should ask who it should be of whom he spake.

25 ~~He~~ then †lying on JESUS' BREAST saith unto him, Lord, who is it?

26 †JESUS answered, ~~He~~ it is, †to whom I shall give a SOP, when I have dipped it. And when he had dipped the SOP, he gave it to †Judas [Ischriot], *the son of Simon.*

27 And after the SOP SATAN entered into him. Then said †JESUS unto him, That thou doest, do quickly.

28 [Now] no man at the TABLE knew for what intent he spake this unto him.

29 For some of *them* thought, because †JUDAS had the BAG, That †JESUS had said unto him, Buy *those things* that we have need of against the FEAST; or, that he should give something to the POOR.

30 ~~He~~ then having received the SOP went immediately out: and it was Night.

§ XLVIII.

31 Therefore, when he was gone out, †JESUS said, Now is the SON of MAN glorified, and GOD is glorified in him.

32 [If GOD be glorified in him,]

GOD shall also glorify him in himself, and shall straightway glorify him.

33 Little-children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know That ye are My Disciples, if ye have Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? †JESUS answered [him], Whither I go, thou canst not follow me now; but thou shalt follow [me] afterwards.

37 PETER said unto him, Lord, why cannot I follow thee now? I will lay down my LIFE for thy sake.

38 †JESUS answered him, Wilt thou lay down thy LIFE for my sake? Verily, verily, I say unto thee, The Cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

§ XLIX.

1 Let not Your HEART be troubled: ye believe in GOD, believe also in me.

2 In my FATHER'S HOUSE are many Mansions: if *it were* not so, I would have told †you. I go to prepare a Place for you.

3 And if I go and prepare a

+ VATICAN MANUSCRIPT.—23. Jesus. 24. And saith unto him, Ask who it is of whom (*d*). 25. leaning thus against Jesus' BREAST (*d*). 26. Then Jesus. 26 for whom I shall dip a sop and give it to him. Dipping then the sop, he took and gave (*d*). 26. Judas the son of Simon Ischriot. 27. Jesus. 29. Judas. 29. Jesus saith unto. 31. Jesus saith, Now. 36. Jesus (*d*). 38. Jesus answereth, Wilt. 2. you; Because I go to (*d*). See 26, 28, 32, 36 (twice) (*d*).

Place for you, I will come again, and receive you unto myself; that where *I* am, *there* *ye* may be also.

4 And whither *I* go ye know, [and] the WAY ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; †[and] how can we know the WAY?

6 JESUS saith unto him, *I* am the WAY, the TRUTH, and the LIFE: no man cometh unto the FATHER, but by me.

7 If ye had known me, ye should have known my FATHER also: [and] from henceforth ye know him, and have seen †him.

8 Philip saith unto him, Lord, shew us the FATHER, and it sufficeth us.

9 JESUS saith unto him, Have I been So Long Time with you, and yet hast thou not known me, Philip? HE that hath SEEN me hath seen the FATHER; [and] how sayest thou *then*, Shew us the FATHER?

10 Believest thou not That *I* am in the FATHER, and the FATHER in me? the WORDS that *I* speak unto you I speak not of myself: but *the FATHER that †DWELLETH in me, *he* doeth the WORKS.

11 Believe me That *I* am in the FATHER, and the FATHER in me: or else believe me for †the very WORKS' sake.

§ L.

12 Verily, verily, I say unto you, HE that BELIEVETH on me, the WORKS that *I* do shall *he* do also;

and greater *works* than these shall he do; Because *I* go unto †my FATHER.

13 And whatsoever ye shall ask in my NAME, that will I do, that the FATHER may be glorified in the SON.

14 If ye shall †ask any thing in my NAME, *I* will do it.

15 If ye love me, †keep MY COMMANDMENTS.

16 And *I* will pray the FATHER, and he shall give you Another Comforter, that he may †abide with you FOR-EVER;

17 *Even* the SPIRIT of TRUTH; whom the WORLD cannot receive, Because it seeth him not, neither knoweth †him: [but] *ye* know him; For he dwelleth with you, and †shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the WORLD seeth me no more; but *ye* see me: Because *I* live, *ye* shall live also.

20 At That DAY *ye* shall know That *I* am in my FATHER, and *ye* in me, and *I* in you.

21 HE that HATH my COMMANDMENTS, and keepeth them, *he* *it is that LOVETH me: and HE that LOVETH me shall be loved of my FATHER, and *I* will love him, and will manifest myself to him.

§ LI.

22 Judas saith unto him, not ISCARIOT, Lord, how is it That thou wilt manifest thyself unto us, and not unto the WORLD?

* EMPHATIC TEXT.—10. THAT FATHER.

21. is HE that.

† VATICAN MANUSCRIPT.—5. how know we the WAY? (d). 7. him. 10. dwelleth in me, doeth his WORKS (d). 11. his WORKS' sake. 12. the FATHER (d). 14. ask me anything in my Name, this *I* will do. 15. ye will keep. 16. be with you (d). 17. him (d). 17. is in you. See 4, 5, 7, 9, 17.

23 †JESUS answered and said unto him, If a man love me, he will keep my WORDS: and my FATHER will love him, and we will come unto him, and make *our* Abode with him.

24 He that LOVETH me not keepeth not my SAYINGS: and the WORD which ye hear is not mine, but the FATHER'S which SENT me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the COMFORTER, *which* is the HOLY GHOST, whom the FATHER will send in my NAME, *he* shall teach You all things, and bring all things to your remembrance, whatsoever I have said unto you.

LII.

27 Peace † I leave with you, MY Peace I give unto you: not as the WORLD giveth, give I unto you. Let not Your HEART be troubled, neither let it be afraid.

28 Ye have heard How I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, Because [I said], I go unto the FATHER: For my FATHER is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the PRINCE of † this WORLD cometh, and hath nothing in me.

31 But that the WORLD may know That I love the FATHER; and as the FATHER gave me commandment, even so I do.

§ LIII.

Arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the HUSBANDMAN.

2 Every Branch in me that beareth not Fruit he taketh away: and every *branch* that beareth FRUIT, he purgeth it, that it may bring forth More Fruit.

3 Now *ye* are clean through the WORD which I have spoken unto you.

4 Abide in me, and I in you. As the BRANCH cannot bear Fruit of itself, except it abide in the VINE; no more can *ye*, except ye abide in me.

5 I am the VINE, *ye* are the BRANCHES: HE that ABIDETH in me, and I in him, the same bringeth forth much Fruit: For without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a BRANCH, and is withered; and men gather them, and cast *them* into the Fire, and they are burned.

7 If ye abide in me, and my WORDS abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my FATHER glorified, that ye bear much Fruit; so shall ye be My Disciples.

9 As the FATHER hath loved me, so have I loved you: continue ye in MY LOVE.

10 If ye keep my COMMANDMENTS, ye shall abide in my LOVE; even as I have kept *†* my FATHER'S COMMANDMENTS, and abide in His LOVE.

§ LIV.

11 These things have I spoken unto you, that MY JOY might remain in you, and *that* your JOY might be full.

12 This is MY COMMANDMENT, That ye love one another, as I have loved you.

13 Greater Love hath no man than this, that a man lay down his LIFE for his FRIENDS.

14 ~~We~~ are my Friends, if ye do what [soever] I command you.

15 Henceforth I call you not Servants; For the SERVANT knoweth not what His LORD doeth: but I have called You Friends; For all things that I have heard of my FATHER I have made known unto you.

16 ~~We~~ have not chosen Me, but I have chosen you, and ordained you, that ~~ye~~ should go and bring forth Fruit, and *that* your FRUIT should remain: that whatsoever ye [shall] ask of the FATHER in my NAME, he may give it you.

§ LV.

17 These things I command you, that ye love one another.

18 If the WORLD hate You, ye know That it hated Me before it *hated* you.

19 If ye were of the WORLD, the WORLD would love his OWN: but Because ye are not of the WORLD, but I have chosen you out of the WORLD, therefore the WORLD hateth you.

20 Remember the WORD that I said unto you, The Servant is not greater than his LORD. If they have persecuted Me, they will also

persecute You; if they have kept my SAYING, they will keep YOUR'S also.

21 But all These things will they do unto you for my NAME'S sake, Because they know not HIM that SENT me.

22 If I had not come and spoken unto them, they had not had Sin: but now they have no Cloke for their SIN.

23 HE that HATETH Me hateth my FATHER also.

24 If I had not done among them the WORKS which none other man did, they had not had Sin: but now have they both seen and hated both me and my FATHER.

25 But *this cometh to pass*, that *the WORD might be fulfilled that is WRITTEN in their LAW, "They hated me without a cause."†

§ LVI.

26 But when the COMFORTER is come, whom I will send unto you from the FATHER, *even* the SPIRIT of TRUTH, which proceedeth from the FATHER, he shall testify of me:

27 And ye also shall bear witness, Because ye have been with me from the Beginning.

CHAPTER XVI.

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the Time cometh, that WHOSOEVER KILLETH †you will think that he doeth GOD Service.

3 And These things will they

* EMPHATIC TEXT.—25. THAT WORD.

† VATICAN MANUSCRIPT.—11. be in you (d). 2. you (d). See 14 (d), 16.

‡ 25. Psalms xxxv. 19.

do [unto you], Because they have not known the FATHER, nor me.

4 But These things have I told you, that when †the TIME shall come, ye may remember That I told you of them. And These things I said not unto you at the Beginning, Because I was with you.

5 But now I go my way to HIM that SENT me; and none of you asketh me, Whither goest thou?

6 But Because I have said These things unto you, SORROW hath filled Your HEART.

7 Nevertheless I tell you the TRUTH; It is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the WORLD of Sin, and of Righteousness, and of Judgment:

9 Of Sin, Because they believe not on me;

10 Of Righteousness, Because I go to my FATHER, and ye see me no more;

11 Of Judgment, Because the PRINCE of this WORLD is judged.

§ LVII.

12 I have yet Many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the SPIRIT of TRUTH, is come, he will guide you into †All TRUTH: for he shall not speak of himself; but Whatsoever he shall hear, that shall he speak: and he will shew you THINGS to COME.

14 He shall glorify Me: For he

shall receive of MINE, and shall shew it unto you.

15 All things that the FATHER hath are mine: therefore said I, That he †shall take of MINE, and shall shew it unto you.

16 A little while, and ye shall †not see me: and again, a little while, and ye shall see me, [Because I go to the FATHER.]

17 Then said some of his DISCIPLES among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because †I go to the FATHER?

18 They said therefore, What is this that he saith, A †LITTLE WHILE? we cannot tell [what he saith].

§ LVIII.

19 [Now] †JESUS knew That they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the WORLD shall rejoice: [and] ye shall be sorrowful, but your SORROW shall be turned into Joy.

21 A WOMAN when she is in travail hath Sorrow, Because her HOUR is come: but as soon as she is delivered of the CHILD, she remembereth no more the ANGUISH, for JOY That a Man is born into the WORLD.

22 And ye now therefore have

† VATICAN MANUSCRIPT.—4. their TIME. 13. all TRUTH. 15. taketh of (d).
16. see me no longer. 17. I go. 18. little-while? (d). 19. Jesus. See 3, 16 (d),
18 (d), 19, 20.

Sorrow: but I will see you again, and Your HEART shall rejoice, and your JOY no man taketh from you.

23 And in That DAY ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the FATHER in my NAME, he will give it you.

24 Hitherto have ye asked nothing in my NAME: ask, and ye shall receive, that your JOY may be full.

§ LIX.

25 These things have I spoken unto you in Proverbs: but the Time cometh, when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the FATHER.

26 At That DAY ye shall ask in my NAME: and I say not unto you, That I will pray the FATHER for you:

27 For the FATHER himself loveth you, Because *pe* have loved Me, and have believed That I came out from † GOD.

28 I came † forth from the FATHER, and am come into the WORLD: again, I leave the WORLD, and go to the FATHER.

§ LX. ||

29 His DISCIPLES said [unto him], Lo, now speakest thou plainly, and speakest no Proverb.

30 Now are we sure That thou knowest all things, and needest not that any man should ask Thee: by this we believe That thou camest forth from God.

31 † JESUS answered them, Do ye now believe?

32 Behold, the Hour cometh, yea, is [now] come, that ye shall be scattered, every man to his OWN, and shall leave Me alone: and yet I am not alone, Because the FATHER is with me.

33 These things I have spoken unto you, that in me ye might have Peace. In the WORLD ye shall have Tribulation: but be of good cheer; I have overcome the WORLD.

CHAPTER XVII.

§ LXI.

1 These words spake JESUS, and lifted up his EYES to HEAVEN, and said, Father, the HOUR is come; glorify Thy SON, that † thy SON [also] may glorify thee:

2 As thou hast given him Power over All Flesh, that he should give eternal Life to as many as thou hast given him.

3 And this is * Life ETERNAL, that they might know thee the ONLY TRUE God, and Jesus Christ, whom thou hast sent.

4 I have glorified Thee on the EARTH: † I have finished the WORK which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the GLORY which I had with thee before the WORLD WAS.

6 I have manifested Thy NAME unto the MEN which thou gavest me out of the WORLD: thine they were, and thou gavest them me; and they have kept thy WORD.

* EMPHATIC TEXT.—3. ETERNAL Life.

† VATICAN MANUSCRIPT.—27. the FATHER (d). 28. out from. 31. JESUS. 1. the SON. 4. having finished (d). See 29 (d), 32 (d), 1.

‡ This sectional number in the Greek original, is placed opposite the words: "Again, I leave the WORLD, and go to the FATHER."

7 Now they have known That all things whatsoever thou † hast given me are of thee.

8 For I have given unto them the WORDS which thou gavest me; and ~~they~~ have received *them*, and have known surely That I came out from thee, and they have believed That ~~thou~~ didst send Me.

9 I pray for them: I pray not for the WORLD, but for them which thou hast given me; For they are thine.

10 And all *MINE* are thine, and *THINE* are mine; and I am glorified in them.

11 And now I am no more in the WORLD, but † these are in the WORLD, and I come to thee. Holy Father, keep † through thine own NAME those whom thou hast given me, that they may be one, as † *we are*.

12 While I was with them [in the WORLD], I kept them in thy † NAME: those that thou gavest me I have kept, and none of them is lost, but the SON of PERDITION; that the SCRIPTURE might be fulfilled.

13 And now come I to thee; and These things I speak in the WORLD, that they might have MY JOY fulfilled in themselves.

14 I have given them thy WORD; and the WORLD hath hated them, Because they are not of the WORLD, even as I am not of the WORLD.

15 I pray not that thou shouldst take them out of the WORLD, but that thou shouldst keep them from the EVIL.

16 They are not of the WORLD, even as I am not of the WORLD.

17 Sanctify them through † thy TRUTH: THY WORD is † Truth.

18 As thou hast sent Me into the WORLD, even so have I also sent them into the WORLD.

19 And for their sakes I sanctify myself, that ~~they~~ also might be sanctified through the Truth.

20 Neither pray I for these alone, but for THEM also which shall BELIEVE on me through their WORD;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that ~~they~~ also may be [one] in us: that the WORLD may believe That ~~thou~~ hast sent Me.

22 And the GLORY which thou gavest me I have given them; that they may be one, even as *we* † are one:

23 I in them, and thou in me, that they may be made perfect in one; [and] that the WORLD may know That ~~thou~~ hast sent Me, and hast loved them, as thou hast loved Me.

24 Father, † I will that ~~they~~ also, whom thou hast given me, be with me where I am; that they may behold MY GLORY, which thou hast given me: For thou lovedst me before the Foundation of the World.

25 O righteous Father, the WORLD hath not known Thee: but I have known Thee, and ~~these~~ have known That ~~thou~~ hast sent Me.

26 And I have declared unto them thy NAME, and will declare it: that the LOVE wherewith thou

† VATICAN MANUSCRIPT.—7. gavest me. 11. *they* are in (d). 11. them in thy NAME, by which thou hast given *them* me, that (d). 11. *we* also are. 12. NAME, by which thou hast given *them* me; and I have kept *them*, and none. 17. the Truth (d). 17. the TRUTH. 22. *are* one (d). 24. who hast given *them* me, I will that where I am, *they* also may be with me; that they may. See 12 (d), 21, 23.

hast loved me may be in them,
and \mathfrak{I} in them.

CHAPTER XVIII.

§ LXII.

1 When \dagger JESUS had spoken These words, he went forth with his DISCIPLES over the BROOK CEDRON, where was a Garden, into the which ~~he~~ entered, and his DISCIPLES.

2 And *Judas also, which BETRAYED him, knew the PLACE: For \dagger JESUS oftentimes resorted thither with his DISCIPLES.

3 JUDAS then, having received a BAND of men, and Officers from the CHIEF-PRIESTS and \dagger Pharisees, cometh thither with Lanterns and Torches and Weapons.

4 Jesus therefore, knowing All THINGS that should COME upon him, went forth, and \dagger said unto them, Whom seek ye?

5 They answered him, Jesus of NAZARETH. \dagger JESUS saith unto them, \mathfrak{I} am *he*. And *Judas also, which BETRAYED him, stood with them.

6 As soon then as he had said unto them, \mathfrak{I} am *he*, they went BACKWARD, and fell to the Ground.

7 Then asked he them again, Whom seek ye? And THEY said, Jesus of NAZARETH.

8 \dagger JESUS answered, I have told you That \mathfrak{I} am *he*: if therefore ye seek Me, let these go their way:

9 That the SAYING might be fulfilled, which he spake, Of them

which thou gavest me have I lost none.

10 Then Simon Peter having a Sword drew it, and smote the HIGH-PRIEST'S SERVANT, and cut off His RIGHT \dagger EAR. The SERVANT'S Name was Malchus.

11 Then said JESUS unto PETER, Put up \dagger thy SWORD into the SHEATH: the CUP which *my* FATHER hath given me, shall I not drink it?

§ LXIII.

12 Then the BAND and the CAPTAIN and OFFICERS of the JEWS took JESUS, and bound him,

13 And led \dagger him away to Annas first; for he was Father-in-law to CALAPHAS, which was the High-Priest that same YEAR.

14 Now Caiaphas was HE, which GAVE-COUNSEL to the JEWS, That it was expedient that One Man should die for the PEOPLE.

15 And Simon Peter followed JESUS, and *so did* ANOTHER Disciple: that DISCIPLE was known unto the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST.

§ LXIV.

16 But PETER stood at the DOOR without. Then went out \dagger *that* OTHER DISCIPLE, which was known unto the HIGH-PRIEST, and spake unto HER that KEPT-THE-DOOR, and brought in PETER.

17 Then saith *the DAMSEL that KEPT-THE-DOOR unto PETER, Art not thou also one of this

* EMPHATIC TEXT.—2. THAT Judas also which.
17. THAT DAMSEL.

\dagger VATICAN MANUSCRIPT.—1. JESUS. 2. Jesus. 3. PHARISEES. 4. saith(d).
5. He saith unto them, \mathfrak{I} am JESUS. And. 8. Jesus. 10. EAR-TIP(d). 11. the
SWORD. 13. *him*(d). 16. THAT OTHER DISCIPLE which was the ACQUAINTANCE
of the HIGH-PRIEST, and (d).

MAN'S DISCIPLES? ~~He~~ saith, I am not.

18 And the SERVANTS and OFFICERS stood there, who had made a Fire-of-coals; For it was cold: and they warmed themselves: and PETER † stood with them, and warmed himself.

19 The HIGH-PRIEST then asked JESUS of his DISCIPLES, and of his DOCTRINE.

20 JESUS answered him, ~~I~~ † spake openly to the WORLD; ~~I~~ ever taught in the SYNAGOGUE, and in the TEMPLE, whither the JEWS always resort; and in secret have I said nothing.

21 Why askest thou Me? ask THEM which HEARD me, what I have said unto them: behold, ~~they~~ know what ~~I~~ said.

22 And when he had thus spoken, one of the OFFICERS which stood by struck JESUS with the Palm-of-his-hand, saying, Answerest thou the HIGH-PRIEST so?

23 † JESUS answered him, If I have spoken evil, bear witness of the EVIL: but if well, why smitest thou Me?

§ LXV.

24 Now ANNAS had sent him bound unto Caiaphas the HIGH-PRIEST.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his DISCIPLES? ~~He~~ denied it, and said, I am not.

26 One of the SERVANTS of the HIGH-PRIEST, being his Kinsman Whose EAR Peter cut off, saith,

Did not ~~I~~ see Thee in the GARDEN with him?

27 † PETER then denied again: and immediately the Cock crew.

§ LXVI.

28 Then led they JESUS from CAIAPHAS unto the HALL-OF-JUDGMENT: and it was early; and they themselves went not into the JUDGMENT-HALL, † lest they should be defiled; but that they might eat the PASSOVER.

29 PILATE then went out unto them, and † said, What Accusation bring ye † against this MAN?

30 They answered and said unto him, If ~~he~~ were not † a Malefactor, we would not have delivered him up unto thee.

31 Then said † PILATE unto them, Take ~~ye~~ him, and judge him according to your LAW. The JEWS [therefore] said unto him, It is not lawful for us to put any man to death:

32 That the SAYING of JESUS might be fulfilled, which he spake, signifying What Death he should die.

§ LXVII.

33 Then PILATE entered into the JUDGMENT-HALL again, and called JESUS, and said unto him, Art thou the KING of the JEWS?

34 † JESUS answered [him], Sayest thou This thing of thyself, or did others tell it thee of me?

35 PILATE answered, Am ~~I~~ a Jew? THINE-OWN NATION and the CHIEF-PRIESTS have delivered thee unto me: What hast thou done?

36 † JESUS answered, MY KING-

† VATICAN MANUSCRIPT.—18. also stood. 20. have spoken openly (d). 23. Jesus. 27. Peter. 28. that they should not be defiled, but should eat. 29. saith (d). 29. of this MAN? (d). 30. one who doeth evil, we would (d). 31. Pilate. 34. Jesus. 36. Jesus. See 31, 34.

DOM is not of this WORLD: if MY KINGDOM were of this WORLD, then would MY SERVANTS fight, that I should not be delivered to the JEWS: but now is MY KINGDOM not from hence.

37 PILATE therefore said unto him, Art thou a King then? Jesus answered, Thou sayest That I am a King. To this end was I born, and for this cause came I into the WORLD, that I should bear witness unto the TRUTH. EVERY-ONE that IS of the TRUTH heareth My VOICE.

38 PILATE saith unto him, What is Truth? And when he had said This, he went out again unto the JEWS, and saith unto them, I find in him No Fault at all.

39 But ye have a Custom, that I should release unto you One at the PASSOVER: will ye therefore that I release unto you the KING of the JEWS?

40 Then cried they [all] again, saying, Not this man, but BARABBAS. Now BARABBAS was a Robber.

CHAPTER XIX.

§ LXVIII.

1 Then PILATE therefore took JESUS, and scourged him.

2 And the SOLDIERS platted a Crown of Thorns, and put it on His HEAD, and they put on him a purple Robe,

3 And I said, Hail, KING of the JEWS! and they smote him with their Hands.

4 I PILATE therefore went forth again, and saith unto them, Behold, I bring him forth to you, That ye may know that I find No Fault in him.

5 Then came I JESUS forth, wearing the *Crown of THORNS, and the PURPLE Robe. And Pilate saith unto them, Behold the MAN!

6 When the CHIEF-PRIESTS therefore and OFFICERS saw him, they cried out, saying, Crucify him, crucify him. PILATE saith unto them, Take ye him, and crucify him: for I find no Fault in him.

7 The JEWS answered him, We have a Law, and by our LAW he ought to die, Because he made himself the Son of I GOD.

8 When PILATE therefore heard That SAYING, he was the more afraid;

9 And went again into the JUDGMENT-HALL, and saith unto JESUS, Whence art thou? But JESUS gave him no Answer.

10 Then saith PILATE unto him, Speakest thou not unto me? knowest thou not That I have Power to I crucify thee, and have Power to release thee?

11 I JESUS answered, Thou couldst have no Power at all against me, except it were given thee from above: therefore HE that DELIVERED me unto thee hath the Greater Sin.

12 And from thenceforth PILATE sought to release him: but the JEWS cried out, saying, If thou let This man go, thou art not CÆSAR'S Friend: WHOSOEVER

* EMPHATIC TEXT.—5. THORNT CROWN.

I VATICAN MANUSCRIPT.—37. I am. 3. they came unto him and said. 4. And PILATE went. 5. Jesus. 7. the LAW (d). 7. God. 10. to release thee, and have Power to crucify thee? 11. Jesus answered him, Thou. See 40 (d).

MAKETH Himself a King speaketh against CÆSAR.

13 When PILATE therefore heard † That SAYING, he brought JESUS forth, and sat down in the † JUDGMENT-SEAT in a Place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the Preparation of the PASSOVER, † and about the sixth Hour: and he saith unto the JEWS, Behold your KING!

15 † But THEY cried out, Away with *him*, away with *him*, crucify him. PILATE saith unto them, Shall I crucify your KING? The CHIEF-PRIESTS answered, We have no King but Cæsar.

§ LIX.

16 Then delivered he him therefore unto them to be crucified. † And they took JESUS, [and led *him* away].

17 And he bearing his CROSS went forth *into a PLACE CALLED *the place* of a Skull, which is called in the Hebrew Golgotha:

18 Where they crucified Him, and two other with him, on either side one, and JESUS in the Midst.

19 And PILATE wrote a Title, and put it on the CROSS. And the Writing was, Jesus of NAZARETH the KING of the JEWS.

20 This TITLE then read many of the JEWS: For the PLACE where JESUS was crucified was nigh to the CITY: and it was written in Hebrew, and † Greek, and Latin.

21 Then said the CHIEF-PRIESTS of the JEWS to PILATE, Write not, The KING of the JEWS; but That ~~he~~ said, I am King of the JEWS.

22 PILATE answered, What I have written I have written.

§ LXX.

23 Then the SOLDIERS, when they had crucified JESUS, took his GARMENTS, and made Four Parts, to Every Soldier a Part; and also *his* COAT: now the COAT was without seam, woven from the TOP throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the SCRIPTURE might be fulfilled, [which SAITH,] "They parted my RAIMENT among them, and for my VESTURE they did cast Lots." †

§ LXXI.

These things therefore the SOLDIERS did.

25 Now there stood by the CROSS of JESUS his MOTHER, and his MOTHER'S SISTER, * Mary the wife of CLEOPHAS, and Mary MAGDALENE.

26 When Jesus therefore saw *his* MOTHER, and the DISCIPLE standing by, whom he loved, he saith unto † his MOTHER, Woman, behold thy SON!

27 Then saith he to the DISCIPLE, Behold thy MOTHER! And from That HOUR *that* DISCIPLE took her unto his OWN home.

28 After this, † JESUS knowing

* EMPHATIC TEXT.—17. into the PLACE which is CALLED *the Place* of a Skull. 25. THAT Mary who was the wife.

† VATICAN MANUSCRIPT.—13. these SAYINGS, he brought. 13. Judgment-seat, in a Place. 14. the Hour was about the sixth; and. 15. Then they. 16. Then they. 20. Latin, and Greek. 26. *his* (d). 28. Jesus. See 16 (d), 24 (d).

† 24. Psalms xxii. 18.

That all things were now accomplished, that the SCRIPTURE might be fulfilled, saith, I thirst.

29 [Now] there was set a Vessel full of Vinegar: † and THEY FILLED a Spunge with Vinegar, and put it upon Hyssop, and put it to His MOUTH.

30 When † JESUS therefore had received the VINEGAR, he said, It is finished: and he bowed his HEAD, and gave up the GHOST.

§ LXXII.

31 The JEWS therefore, because it was the Preparation, that the BODIES should not remain upon the CROSS on the SABBATH day, (for That SABBATH DAY was an high day,) besought PILATE that Their LEGS might be broken, and that they might be taken away.

32 Then came the SOLDIERS, and brake the LEGS of the FIRST, and of *the OTHER which was CRUCIFIED with him.

33 But when they came to JESUS, and saw that he was dead already, they brake not His LEGS:

34 But one of the SOLDIERS with a Spear pierced His SIDE, and forthwith came there out Blood and Water.

35 And HE that SAW it bare record, and His RECORD is true: and he knoweth That he saith true, that ye † might believe.

36 For these things were done,

that the SCRIPTURE should be fulfilled, "A Bone of him shall not be broken." †

37 And again Another Scripture saith, "They shall look on him whom they pierced." †

§ LXXIII.

38 And after this † JOSEPH of Arimathæa, being a Disciple of † JESUS, but secretly for FEAR of the JEWS, besought PILATE that he might take away † the BODY of JESUS: and PILATE gave him leave. He came therefore, and took the BODY of JESUS.

39 And there came also * Nicodemus, which AT-THE-FIRST CAME to † JESUS by Night, and brought a Mixture of Myrrh and Aloes, about an hundred Pound weight.

40 Then took they the BODY of JESUS, and wound it in Linen-clothes with the SPICES, as the Manner of the JEWS is to bury.

41 Now in the PLACE where he was crucified there was a Garden; and in the GARDEN a new Sepulchre, wherein was never man yet laid.

42 There laid they JESUS therefore because of the JEWS' PREPARATION day; For the SEPULCHRE was nigh at hand.

CHAPTER XX.

§ LXXIV.

1 The FIRST day of the WEEK cometh Mary MAGDALENE early,

* EMPHATIC TEXT.—32. THAT OTHER which. 39. THAT Nicodemus which.

† VATICAN MANUSCRIPT.—29. putting then a Spunge full of VINEGAR upon Hyssop, they brought it to His MOUTH (d). 30. Jesus. 35. may believe. 38. Joseph. 38. Jesus. 38. his Body: and PILATE. 39. him by Night, and he brought. See 29 (d).

† 36. Ps. xxxiv. 20; Exod. xii. 14. † 37. Ps. xxii. 16; Zech. xii. 10.

when it was yet dark, unto the SEPULCHRE, and seeth the STONE taken away from the SEPULCHRE.

2 Then she runneth, and cometh to Simon Peter, and to the OTHER Disciple whom JESUS loved, and saith unto them, They have taken away the LORD out of the SEPULCHRE, and we know not where they have laid him.

3 PETER therefore went forth, and *that* OTHER disciple, and came to the SEPULCHRE.

4 So they ran BOTH together: and the OTHER Disciple did outrun PETER, and came first to the SEPULCHRE.

5 And he stooping down, *and looking in*, saw the LINEN-CLOTHES lying; yet went he not in.

6 Then cometh † Simon Peter following him, and went into the SEPULCHRE, and seeth the LINEN-CLOTHES lie,

7 And the NAPKIN, that was about his HEAD, not lying with the LINEN-CLOTHES, but wrapped together in a Place by itself.

8 Then went in also THAT OTHER Disciple, which CAME first to the SEPULCHRE, and he saw, and believed.

9 For as yet they knew not the SCRIPTURE, That he must rise again from the Dead.

10 Then the DISCIPLES went away again unto their own home.

§ LXXV.

11 But Mary stood without at the SEPULCHRE weeping: and as

she wept, she stooped down, *and looked* into the SEPULCHRE,

12 And seeth Two Angels in white sitting, the one at the HEAD, and the other at the FEET, where the BODY of JESUS had lain.

13 And *they* say unto her, Woman, why weepest thou? † She saith unto them, Because they have taken away my LORD, and I know not where they have laid him.

14 [And] when she had thus said, she turned herself BACK, and saw JESUS standing, and knew not That it was JESUS.

15 † JESUS saith unto her, Woman, why weepest thou? Whom seekest thou? *She*, supposing him to be the GARDENER, saith unto him, Sir, if *thou* have borne him hence, tell me where thou hast laid him, and I will take Him away.

16 † JESUS saith unto her, Mary. *She* turned herself, and saith unto him, † Rabboni; which is to say, Master.

17 † JESUS saith unto her, Touch me not; for I am not yet ascended to † my FATHER: but go to my BRETHREN, and say unto them, I ascend unto my FATHER, and your Father; and to my God, and your God.

18 Mary MAGDALENE came and told the DISCIPLES That she had seen the LORD, and *that* he had spoken These things unto her.

§ LXXVI.

19 Then the same DAY at Evening, being the FIRST *day* of the

† VATICAN MANUSCRIPT.—6. also Simon Peter. 13. And she saith. 15. Jesus.
16. Jesus. 16. in the Hebrew tongue, Rabboni (α). 17. Jesus. 17. the FATHER.
See 14.

† WEEK, when the DOORS were shut where the DISCIPLES were [assembled] for FEAR of the JEWS, came JESUS and stood in the MIDST, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them †his HANDS and his SIDE. Then were the DISCIPLES glad, when they saw the LORD.

21 Then said JESUS to them again, Peace *be* unto you: as my FATHER hath sent me, even so send I you.

22 And when he had said This, he breathed on *them*, and saith unto them, Receive ye the holy Ghost:

23 Whose soever SINS ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

§ LXXVII.

24 But Thomas, *one of the TWELVE, CALLED Didymus, was not with them when †JESUS came.

25 The OTHER Disciples therefore said unto him, We have seen the LORD. But HE said unto them, Except I shall see in his HANDS the PRINT of the NAILS, and put my FINGER into the PRINT of the NAILS, and thrust †my HAND into his SIDE, I will not believe.

§ LXXVIII.

26 And after eight Days again his DISCIPLES were within, and Thomas with them: *then* came JESUS, the DOORS being shut, and

stood in the MIDST, and said, Peace *be* unto you.

27 Then saith he to THOMAS, Reach hither thy FINGER, and behold my HANDS; and reach hither thy HAND, and thrust *it* into my SIDE: and be not faithless, but believing.

28 † And THOMAS answered and said unto him, My LORD and my GOD.

29 † JESUS saith unto him, [Thomas,] Because thou hast seen me, thou hast believed: blessed *are* THEY that have not SEEN, and yet have believed.

30 And many Other Signs truly did JESUS in the presence of †his DISCIPLES, which are not written in this BOOK:

31 But these are written, that ye †might believe That JESUS is the CHRIST, the SON of GOD; and that believing ye might have Life through his NAME.

CHAPTER XXI.

§ LXXIX.

1 After these things †JESUS shewed himself again to the DISCIPLES at the SEA of TIBERIAS; and on this wise shewed he *himself*.

2 There were together Simon Peter, and * Thomas CALLED Didymus, and * Nathanael of Cana in GALILEE, and * the sons of ZEBEDEE, and two other of his DISCIPLES.

3 Simon Peter saith unto them,

* EMPHATIC TEXT.—24. THAT ONE of the TWELVE who is CALLED. 2. THAT THOMAS who is CALLED. 2. THAT Nathanael who was of Cana. 2. THEY who were the SONS.

† VATICAN MANUSCRIPT.—19. Week. 20. both *his* Hands and *his* Side. 24. Jesus. 25. My HAND. 28. Thomas answered, 29. Jesus. 30. the DISCIPLES. 31. may believe. 1. Jesus. See 19 (d), 29.

I go a fishing. They say unto him, ~~22~~He also go with thee. They went forth, and entered into a SHIP [immediately]; and That NIGHT they caught nothing.

4 But when the Morning was now come, † JESUS stood on the SHORE: but the DISCIPLES knew not That it was Jesus.

5 Then † JESUS saith unto them, Children, have ye any Meat? They answered him, No.

6 And HE said unto them, Cast the NET on the RIGHT Side of the SHIP, and ye shall find. They cast therefore, and now they were not able to draw it for the MULTITUDE of FISHES.

7 Therefore that DISCIPLE whom JESUS loved saith unto PETER, It is the LORD. Now when Simon Peter heard That it was the LORD, he girt *his* FISHER'S-COAT *unto him*, (for he was naked,) and did cast himself into the SEA.

8 And the OTHER Disciples came in a LITTLE-SHIP; (for they were not far from LAND, but as it were two hundred Cubits,) dragging the NET with FISHES.

9 As soon then as they were come to LAND, they saw a Fire-of-coals there, and Fish laid thereon, and Bread.

10 † JESUS saith unto them, Bring of the FISH which ye have now caught.

11 † Simon Peter went up, and drew the NET to LAND full of great Fishes, an hundred and fifty and three: and for all there were so many, yet was not the NET broken.

12 † JESUS saith unto them, Come *and* dine. [And] none of the DISCIPLES durst ask him, Who art thou? knowing That it was the LORD.

13 † JESUS [then] cometh, and taketh BREAD, and giveth them, and FISH likewise.

14 This is now the third time that † JESUS shewed himself to † his DISCIPLES, after that he was risen from the Dead.

§ LXXX.

15 So when they had dined, JESUS saith to SIMON Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest That I love thee. He saith unto him, Feed my LAMBS.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest That I love thee. He saith unto him, Feed my SHEEP.

17 He saith unto him the THIRD time, Simon, *son* of Jonas, lovest thou me? PETER was grieved Because he said unto him the THIRD time, Lovest thou me? And he said [unto him], Lord, thou knowest All things; thou knowest That I love thee. † JESUS saith unto him, Feed my SHEEP.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy HANDS, and another

† VATICAN MANUSCRIPT.—4. JESUS. 5. JESUS. 10. JESUS. 11. Then Simon Peter. 12. JESUS. 13. JESUS. 14. JESUS. 14. the DISCIPLES. 17. JESUS. See 3 (d), 12, 13, 17.

shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by What Death he should glorify GOD. And when he had spoken This, he saith unto him, Follow me.

20 [Then] PETER, turning about, seeth the DISCIPLE whom JESUS loved following; which also leaned on his BREAST at SUPPER, and said, Lord, which is HE that BETRAYETH thee?

21 †PETER seeing him saith to JESUS, Lord, and what shall this man do?

22 JESUS saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then †went this SAYING abroad among the BRETHREN, That that DISCIPLE should not die: †yet JESUS said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is *†the DISCIPLE which TESTIFIETH of these things, and wrote these things: and we know † That his TESTIMONY is true.

25 And there are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the WORLD itself could not contain the BOOKS that should be WRITTEN. [Amen.] †

* EMPHATIC TEXT.—24. THAT DISCIPLE which.

† VATICAN MANUSCRIPT.—21. PETER therefore. 23. went This SAYING. 23. but JESUS. 24. THAT DISCIPLE which both TESTIFIETH of these things and wrote these things. 24. That His TESTIMONY. 25. Subscription: ACCORDING TO JOHN. See 20 25.

* * The following *Note* was omitted in its proper place. It was intended to be inserted in the middle of page 64, opposite the first page of St. Matthew's Gospel.

Note.—The Reader is requested to observe, that those words in the Text which are contained in *brackets* [thus] appear in the Authorised English Version, and are justified by the Greek Text of Mill, but they are not found in the Vatican Manuscript.

THE
EMPHATIC NEW TESTAMENT,
ACTS TO REVELATIONS.

This Volume is ready for the Press, and will be published, price 6s. 6d., as soon as it appears, from the encouragement given to the FOUR GOSPELS, that the public desire the completion of the Work.

Speedily will be published, in One Volume, 8vo.

THE
VATICAN GREEK TESTAMENT,
CONTAINING
THE TEXT ACCORDING TO MILL.
WITH
The various Readings subjoined of the Vatican Manuscript;
TO WHICH WILL BE ADDED
A TRANSLATION OF HUG'S DISCOURSE ON THE ANTIQUITY OF
THE VATICAN MANUSCRIPT.
EDITED BY JOHN TAYLOR.

WORKS BY JOHN TAYLOR.

EUPORIA OR WEALTH the Name and Number of the Beast, 666, in the Book of Revelation. 12mo. 1844. 1s. 6d.

What is the Power of the Greek Article? and how may it be expressed in the English Version of the New Testament. 8vo. 1842. 2s. 6d.

An Essay on Money, its Origin and Use.
8vo. Third Edition. 1844. 2s. 6d.

The Standard and Measure of Value.
8vo. Third Edition. 1844. 2s. 6d.

Currency Fallacies Refuted, and Paper Money Vindicated.
8vo. Second Edition. 1844. 2s. 6d.

Who Pays the Taxes?
8vo. Second Edition. 1844. 1s.

The Monetary Policy of England and America.
8vo. 1843. 1s.

The Minister Mistaken; or the Question of Depreciation
erroneously stated by Mr. Huskisson. 8vo. 1843. 1s.

Currency Explained, in Refutation of the last Fallacy of
"The Times," &c. 8vo. 1843. 1s.

What is a Pound? A Letter to the Premier.
8vo. Second Edition. 1844. 2s. 6d.

The Labourer's Protection the Nation's Remedy.
8vo. 1845. 2s. 6d.

A Catechism of the Currency.
12mo. Third Edition. 1836. 2s.

A Catechism of the Foreign Exchanges.
12mo. Second Edition. 1836. 2s.

The Restoration of National Prosperity immediately practicable. 8vo. 1821. 2s. 6d.

Junius Identified with a Distinguished Living Character.
With a Portrait of Sir Philip Francis. 8vo. Second Edition. 1818. 8s.

LONDON, November 1851.

New Works

PUBLISHED BY

TAYLOR, WALTON, & MABERLY,

23, UPPER GOWER STREET; AND 27, IVY LANE, PATERNOSTER ROW.

LETTERS ON THE PHYSICS OF THE EARTH.

BY H. BUFF,

Professor of Physics in the University of Gießen.

EDITED BY DR. A. W. HOFMANN,

Professor in the Royal College of Chemistry, London.

Foolscap 8vo, 5s.

This little book consists of a series of Letters, addressed to a person supposed not to have a greater amount of scientific knowledge than is possessed by every man of education. The author has endeavoured to explain, in a manner suited for this purpose, the processes which are at work on the largest scale on this earth of ours, as well as the causes by which they are governed, and their influence on the condition and general features of the surface of the earth. He enters into a full consideration of the phenomena of Gravitation and Heat, the two powers working throughout the entire universe, and which are the mainsprings both of the past revolutions and the present changes of the globe. It is the author's object, not so much to present the man of science with the results of new observations, as to offer to a large circle of readers some assistance towards obtaining a clear view, and more precise notions, of these great natural phenomena. The following are the subjects of the Letters :—

- I. Introduction—Gravity and its Effects.
- II. Tides.
- III. Heat within the Earth.
- IV. Warm Springs.
- V. Hot Springs and Jets of Steam.
- VI. Jets of Gas and Mud Volcanoes.
- VII. Volcanoes and Earthquakes.
- VIII. Temperature of the Outermost Crust of the Earth.
- IX. Temperature of the Lowest Layer of the Atmosphere.—Lines of equal Heat.

- X. Temperature of the Upper Layers of the Atmosphere.—The Snow Limits.—Glaciers.
- XI. Temperature of the Waters, and their Influence on Climate.
- XII. Currents of the Sea.
- XIII. Winds.
- XIV. Winds—concluded.
- XV. Moisture of the Air and Atmospheric Precipitation.
- XVI. Electricity of the Air, Lightning, and Thunder.

THE GERMANIA OF TACITUS;

WITH ETHNOLOGICAL DISSERTATIONS AND NOTES.

BY DR. R. G. LATHAM,

Author of the "English Language," &c.

Demy 8vo.

A HANDBOOK OF NATURAL PHILOSOPHY AND ASTRONOMY.

BY DIONYSIUS LARDNER,

Formerly Professor of Natural Philosophy and Astronomy in University College, London.

The First Course, One Volume, large 12mo, price 12s. 6d. cloth, illustrated by 422 Engravings on Wood, contains :—

Mechanics,
Hydrostatics.

Hydraulics,
Pneumatics,

Sound,
Optics.

The Second Course, also in One Volume, large 12mo, with very numerous Illustrations (*preparing*), will contain :—

Heat,
Electricity,
Magnetism,

Electro-Magnetism,
Astronomy.

From the "English Journal of Education."

"We have much pleasure in recommending Dr. Lardner's 'Handbook of Natural Philosophy;' it is one of the best popular scientific works that has yet appeared."

From the "British Quarterly Review."

"Nothing could be better for the purpose intended than the volume here published."

From the "Medical Gazette."

"Our examination of the work leads us to speak most favourably of it as a handbook for students; it will be a useful addition to the library of every medical student, as well as a serviceable guide to all who are about to commence the study of physics."

FAMILIAR LETTERS ON CHEMISTRY,

IN ITS RELATIONS TO PHYSIOLOGY, DIETETICS, AGRICULTURE, COMMERCE, AND
POLITICAL ECONOMY.

BY JUSTUS VON LIEBIG.

A NEW AND CHEAP EDITION, REVISED THROUGHOUT, WITH MANY ADDITIONAL
LETTERS.

Complete in One Volume, Foolscap 8vo, price 6s. cloth.

A SKETCH of the HISTORY of CHEMISTRY has been prefixed to this Edition, which also contains the RESULTS of the Author's most recent Researches in Dietetics, Physiology, and Agriculture.

* * * A Prospectus, with the Contents of the Volume, may be had of the Publishers.

From the "Globe."

"Preceded by a familiar and intelligible description of how chemistry came to be what it is, the exposition of the leading truths of the science achieved in these Letters, makes not only a much more readable and interesting volume than has ever before been produced on this subject, but gives to it a scientific completeness not often attained when amusement is aimed at as well as instruction."

From the "Atlas."

"Every page of the volume thus teems with suggestions and inferences, for which the physician, the agriculturist, or the manufacturer, may find ready employment in their respective occupations. It is this bias towards a practical result which has conferred upon the author's scientific treatises their wide range of fame and usefulness."

From the "Nonconformist."

"Among all the books of the summer there have been few to which we have given so hearty a welcome as to this delightful and instructive volume."

A DICTIONARY OF
GREEK AND ROMAN GEOGRAPHY;
 BY VARIOUS WRITERS.

EDITED BY WILLIAM SMITH, LL.D.,

Editor of the Dictionaries of "Greek and Roman Antiquities," and of "Biography and Mythology."
 TO BE CONTINUED IN QUARTERLY PARTS, AND TO FORM ONE VOL. OCTAVO.

ILLUSTRATED BY NUMEROUS ENGRAVINGS ON WOOD.

The Articles will be written by the principal contributors to the former Dictionaries.

Part I. December 31, 1851.

The forthcoming "DICTIONARY OF GREEK AND ROMAN GEOGRAPHY" will form a companion volume to the two preceding Works. Although, for the sake of uniformity, it is called a Dictionary of *Greek and Roman Geography*, it will be in reality a Dictionary of *Ancient Geography*, not even excluding Scriptural names. The materials for such a work are very extensive, and have been for many years accumulating. It will be the aim of the Editor to present, in a form adapted to the use of students, the researches of modern scholars, and the discoveries of modern travellers, in this important branch of Classical Antiquity. The Work will, of course, not be confined to a barren description of the geography of countries and of the sites of places; but it will also include an account of the political history both of countries and of cities.

AN ILLUSTRATED
**CLASSICAL MANUAL OF MYTHOLOGY, BIOGRAPHY,
 AND GEOGRAPHY.**

FOR YOUTH.

BY DR. WILLIAM SMITH.

With many Woodcuts. Post 8vo. (*Nearly Ready.*)

**THE STEAM ENGINE, STEAM NAVIGATION, ROADS
 AND RAILWAYS,**

EXPLAINED AND ILLUSTRATED.

A NEW AND CHEAPER EDITION, REVISED AND COMPLETED TO THE PRESENT TIME.

BY DIONYSIUS LARDNER, D.O.L.,

Formerly Professor of Natural Philosophy and Astronomy in University College, London.

One Vol. 12mo. Illustrated with Wood Engravings, 8s. 6d. cloth.

In former editions, much space was occupied by historical and biographical matter, as well as by the description of engines which have long since become obsolete, and which, not forming a necessary link in the chain of invention, may be considered as superfluous in a work of this description. The space has been in the present edition more usefully occupied by other matter.

The second and third parts are completely new. In the third chapter of the second part will be found a review of the progress of Steam Navigation, from its first establishment in 1812 to the present day. This chapter also contains the refutation of those absurd reports which have been generally circulated, imputing to the author opinions as to the impossibility of the Atlantic voyage, which are precisely the reverse of those he really expressed.

NIEBUHR'S LECTURES ON ANCIENT HISTORY :

COMPRISING

THE HISTORY OF THE ASIATIC NATIONS, THE EGYPTIANS, GREEKS,
CARTHAGINIANS, AND MACEDONIANS.

TRANSLATED FROM THE GERMAN BY DR. L. SCHMITZ.

WITH ADDITIONS FROM MS. IN THE EXCLUSIVE POSSESSION OF THE EDITOR.

3 Vols. (*In the Press.*)

These Lectures embrace the whole of Ancient History, with the exception of that of Rome, and carry down the history of all the nations of antiquity, until they are swallowed up by the all-absorbing power of Rome. The reader will find brief but graphic accounts of the Assyrians, Babylonians, Persians, Egyptians and other Eastern nations; and in each case Niebuhr, before entering upon the history itself, gives a critical analysis of the authorities on which our knowledge is based. The history of Greece and other European countries is treated more minutely, and occupies more than half of the whole work. Literature, the arts, and the social and political conditions of the people, are described more graphically and minutely than in many other more voluminous works. In reference to Babylonia, Assyria and Egypt, it is particularly interesting to notice, how clearly the historian foresaw and anticipated all the great discoveries which have since been made in those countries. A thousand points in the history of ancient nations, which have hitherto been either overlooked or accepted without inquiry, are here treated with sound criticism and placed in their true light. The present work is based upon the German edition of Marcus Niebuhr, the son of the historian, but Dr. Schmitz has throughout compared MS. notes in his exclusive possession, from which he has been enabled to make several valuable and interesting additions.

HANDBOOK OF THE ENGLISH LANGUAGE.

BY DR. R. G. LATHAM, F.R.S.

12mo, 8s. 6d., cloth.

The object of the "Handbook" is to present to students for examination, in a more condensed form, the chief facts and reasonings of "The English Language." Less elaborate than that work, it is less elementary than the "English Grammar." Like all the other works by the same author, it gives great prominence to the ethnological relations of our tongue; and insists upon historical investigation, and the application of the general principles of comparative philology, as the true means of exhibiting its real growth and structure, in opposition to the more usual method of treating it as a mass of irregularities. It has the further object of supplying a knowledge of those laws of speech and principles of grammar which apply to language generally.

THE RETURN OF ULYSSES.

A GERMAN READING BOOK; WITH A SHORT GRAMMAR AND A VOCABULARY.

Twenty-four woodcuts.

BY PAUL HIRSCH,

12mo, cloth, 6s.

Separately.

A SHORT GRAMMAR OF THE GERMAN LANGUAGE. WITH A VOCABULARY.

12mo, cloth, 2s.

THE BOOK OF ALMANACS:

WITH INDEX, BY WHICH THE ALMANAC BELONGING TO ANY YEAR PRECEDING
A.D. 2000 CAN BE FOUND;

WITH MEANS OF FINDING NEW AND FULL MOONS FROM B.C. 2000 TO A.D. 2000.

BY AUGUSTUS DE MORGAN.

Professor of Mathematics in University College, London.

Demy 8vo, oblong, price 5s. cloth.

This book will be useful to all who ever want an almanac, past, present, or future; to clergymen, as a perpetual index to the Sundays and Festivals; to lawyers, in arranging evidence which runs over a long period, and to courts of law, in hearing it; to historical and antiquarian inquirers, in testing statements as to time and date; to all, in fact, who are ever required to interest themselves about time, past or future.

From the "Oxford Herald."

"This is quite a novelty in chronological literature. It is an *universal almanac*—universal, that is, as respects time, past, present, and future. The main object of it is, as the compiler states, to supply the place of an old almanac, which is never at hand when wanted; of the older almanac, which never was at hand: and of the universal almanac in every shape! A more useful chronological handbook could scarcely be conceived. It will save an immensity of calculation, and is in many other respects invaluable as a chronological guide and instructor."

From the "English Journal of Education."

"The 'Book of Almanacs' is an extraordinary publication. It is composed of only thirty-five almanacs, and by means of an index of reference, the almanac may be found for every year, whether in old style or new, from any epoch, ancient or modern, up to A.D. 2000. For verification of dates this work will be exceedingly useful, and we strongly recommend it. As its title imports, it is, in reality, 'The Book of Almanacs.'"

—◆—
LETTERS TO

A CANDID ENQUIRER ON ANIMAL MAGNETISM.

DESCRIPTION AND ANALYSIS OF THE PHENOMENA; DETAILS OF FACTS
AND CASES.

BY WILLIAM GREGORY, M.D., F.R.S.E.

Professor of Chemistry in the University of Edinburgh.

One Vol. 12mo. 8s. 6d. cloth.

From "Notes and Queries."

"Dr. Gregory, Professor of Chemistry at the University of Edinburgh, and the translator of Reichenbach's *Researches on Magnetism*, has just published a volume destined, we believe, to excite considerable attention, both from the nature of its subject and the position of the writer."

From the "Nonconformist."

"One of the most exciting and absorbing volumes we ever read."

From the "Morning Post."

"No possible objection can be fairly taken to the mode in which Dr. Gregory lays down his position and maintains his arguments; and in our humble opinion he has fully achieved his purpose of proving that there are facts associated with what is termed Animal Magnetism, which merit the careful and systematic study and investigation of scientific men and of philosophers."

DISEASES OF THE HEART AND LUNGS, THEIR SYMPTOMS AND TREATMENT.

BY W. H. WALSHE, M.D.

Professor of the Principles and Practice of Medicine in University College, London; Physician to University College Hospital, and Consulting Physician to the Hospital for Consumption and Diseases of the Chest.

One Vol., 13s. 6d. cloth.

From the "Medical Times."

"This work is what its name indicates it to be, eminently practical. It is far in advance of any other treatise on diseases of the chest either in this or any other country. To the practitioner, the clinical teacher, and the student, this work will prove alike invaluable."

THE PNEUMATICS OF HERO OF ALEXANDRIA, FROM THE ORIGINAL GREEK.

TRANSLATED FOR AND EDITED

BY BENNET WOODCROFT,

Professor of Machinery in University College, London.

Foolscap 4to. 12s. 6d. cloth.

This Work comprises descriptions of many of the Elementary parts of all Steam Engines, while those also of most other Machines are mentioned. It will be a matter of surprise to the readers of the book, to find that many inventions considered of modern origin, are described by Hero, who is supposed to have flourished about the year 150 B.C.—The work is illustrated by 80 engravings on wood.

MORTON'S SURGICAL ANATOMY OF THE PRINCIPAL REGIONS OF THE HUMAN BODY.

COMPLETED BY MR. CADGE.

One Vol. Royal 8vo, coloured Plates and Woodcuts, 21s. cloth.

It may also be had in Parts as under:—

PERINEUM, 5s. GROIN, FEMORAL, AND POPLITEAL REGIONS, 7s. 6d. INGUINAL HERNIA, TESTIS, AND ITS COVERINGS, 7s. 6d. HEAD AND NECK, THE AXILLA, AND THE BEND OF THE ELBOW, 7s. 6d.

From the "Medical Gazette."

"The work thus completed constitutes a useful guide to the student, and remembrancer to the practitioner. We can speak very favourably of the general execution of the work. The coloured lithographs are, for the most part, well drawn, and faithfully represent the broad features of the several parts. The woodcuts are well engraved, and very clearly exhibit the points which they are intended to illustrate. We think that Mr. Cadge's contributions in no degree fall short of the original work; and we trust that the volume in its complete form will find a cordial reception from the profession."

ANNUAL REPORT OF THE PROGRESS OF CHEMISTRY,

AND THE ALLIED SCIENCES, PHYSICS, MINERALOGY, AND GEOLOGY.

INCLUDING THE APPLICATIONS OF CHEMISTRY TO PHARMACY,
THE ARTS, AND MANUFACTURES.

BY JUSTUS LIEBIG, M.D.

Professor of Chemistry in the University of Giessen; and

- | | |
|---|--|
| H. KOPF, Professor of Physics and Chemistry in the University of Giessen; with the co-operation of— | F. KNAPP, Professor of Technology in the University of Giessen. |
| H. BUFF, Professor of Physics in the University of Giessen. | H. WILL, Professor of Mineralogy in the University of Giessen. |
| E. DIFFENBACH, Professor of Geology in the University of Giessen. | F. ZAMMNER, Professor of Physics and Mathematics in the University of Giessen. |
| C. EITLING, Professor of Mineralogy in the University of Giessen. | |

Edited by A. W. HOFMANN, Ph.D., Professor in the Royal College of Chemistry, London; and
HENRY BENGE JONES, M.D., Physician to St. George's Hospital.

Volume I. 1847—48. 8vo, 15s. cloth.
Vol. II. — 8vo, 17s. cloth.
Vol. III. Part I, 1849. 8vo, 10s. sewed.
Vol. III. Part 2, completing 1849. (*Just Ready.*)

From the "Medical Gazette."

"The object of this Annual Report is, as its name implies, to enable English Chemists to keep pace with the progress of their favourite science, by furnishing them with an authentic record of all discoveries and improvements. The Report embraces not only Chemistry, but Physics, Mineralogy, and Geology; and its contents are composed of condensed abstracts of papers published in the British and Foreign Journals. The names of the different scientific contributors to this publication are a sufficient guarantee that the contents will have the stamp of authenticity and usefulness. It is rich in the abundance and variety of selected articles. The work is not expensive; it will save the labour of referring to a large number of scientific periodicals, and will well repay perusal. It deserves to be patronised by all lovers of Scientific Chemistry."

From the "Lancet."

"To every person who is in any way connected with Chemistry, this work must be essential. It has been carefully edited by Dr. Hofmann and Mr. De la Rue."

GUESSES AT TRUTH.

BY TWO BROTHERS.

Fourth Edition. Fcap. 8vo. First Series, 6s.; Second Series, 7s.

"I here present you with a few suggestions, the fruits, alas! of much idleness. Such of them as are distinguished by some capital letter, I have borrowed from my acuter friends; my own are little more than glimmerings, I had almost said dreams, of thought: not a word in them is to be taken on trust.

"If then I am addressing one of that numerous class, who read to be told what to think, let me advise you to meddle with the book no further. You wish to buy a house ready furnished: do not come to look for it in a stone-quarry. But if you are building up your opinions for yourself, and only want to be provided with materials, you may meet with many things in these pages to suit you. Do not despise them for their want of name and show. Remember what the old author says, that 'even to such a one as I am, an idiot or common person, no great things, melancholizing in woods and quiet places by rivers, the Goddess herself Truth has oftentimes appeared.'

"Reader, if you weigh me at all, weigh me patiently; judge me candidly; and may you find half the satisfaction in examining my Guesses, that I have myself had in making them."—*To the Reader.*

EMBOSSSED BOOKS FOR THE BLIND.

BY J. H. FRERE, ESQ.

OLD TESTAMENT.

GENESIS, 8s.
EXODUS, 7s.
PROVERBS, 6s. 6d.
ISAIAH, 7s. 6d.
DANIEL, ESTHER, & RUTH, 5s. 6d.
PSALMS, PART 1, 6s. 6d.
PSALMS, PART 2, 5s. 6d.

NEW TESTAMENT.

(In Eight Vols.)

MATTHEW, 6s.
MARK, 5s. 6d.
LUKE, 7s.
JOHN, 5s. 6d.
ACTS, 7s.

ROMANS TO CORINTHIANS, 8s.
GALATIANS TO PHILEMON, 5s. 6d.
HEBREWS TO REVELATIONS, 7s.

OLNEY HYMN, 2s.
FIVE ADDRESSES TO THOSE WHO
WISH TO GO TO HEAVEN, 1s. 6d.
A GRAMMAR, 1s.

BARON VON REICHENBACH'S RESEARCHES

ON MAGNETISM, ELECTRICITY, HEAT, LIGHT, CRYSTALLISATION, AND CHEMICAL
ATTRACTION IN THEIR RELATION TO THE VITAL FORCE.

TRANSLATED AND EDITED (AT THE EXPRESS DESIRE OF THE AUTHOR),

BY DR. GREGORY,

Professor of Chemistry in the University of Edinburgh.

One Volume 8vo, cloth, 12s. 6d.

* THIS IS THE ONLY AUTHORIZED ENGLISH EDITION OF BARON REICHENBACH'S WORK.

From the "North British Review."

"The merits of this remarkable volume are great. The pains-taking, conscientious, cautious, ingenuous, we had almost said, the religious, and certainly the self-possessed enthusiasm with which the experimental clue is followed from turn to turn of the labyrinth, is surpassed by nothing of the same sort in the whole range of contemporary science."

From the "Athenaeum."

"The name of Baron Reichenbach, the discoverer of kresote, and careful chemical investigator, claims for anything which he may promulgate to the world, careful consideration. We feel bound to say, that he appears to have proceeded, in most of his inquiries, with the caution and perseverance necessary to the inductive philosopher. One of the most curious parts of Baron Reichenbach's book is his explanation of the phenomena of ghosts, on the Odyle theory."

WORKS ON PROPHECY.

BY J. H. FRERE, ESQ.

COMBINED VIEW OF THE PROPHECIES OF
DANIEL, EZEK, AND ST. JOHN. Second Edition,
8vo, 10s. cloth.

BRIEF INTERPRETATION OF THE APOCALYPSE.
8vo, 6s. cloth.

GENERAL STRUCTURE OF THE APOCALYPSE.
8vo, 2s. cloth.

THREE LETTERS ON THE PROPHECIES,

chiefly relating to the Individual Antichrist
of the Last days. 8vo, 2s.

EIGHT LETTERS ON THE PROPHECIES, viz.,
on the SEVENTH VIAL; the CIVIL AND
ECCLIASTICAL PRISON; and on the TYPE
OF JERUSALYM. 8vo, 2s. 6d.

GREAT CONTINENTAL REVOLUTION; marking
the Expiration of the "Time of the
Gentiles," A.D. 1847-8. 8vo, 2s. 6d.

DESCRIPTIVE CATALOGUES

OF

WORKS FOR THE USE OF SCHOOLS AND COLLEGES,

AND OF

WORKS IN SCIENCE AND GENERAL LITERATURE.

Published by TAYLOR, WALTON, & MABERLY, will be sent by post (free) to any one
applying for them.

RECENTLY PUBLISHED.

Steam Navigation and Railways.

RAILWAY ECONOMY; or, the New Art of Transport. Its Management, Prospects, and Relations, Commercial, Financial, and Social; with an Exposition of the Practical Results of the Railways in operation in the United Kingdom, on the Continent, and in America. By DIONYSIUS LARDNER, D.C.L. 1 vol., large 12mo, 12s.

Contents:—Influence of Improved Transport on Civilisation—Retrospect of the Progress of Transport—The Organisation of a Railway Administration—The Way and Works—Locomotive Power—Carrying Stock—Stations—Clearing House—Passenger Traffic—Goods Traffic—The Expenses—Receipts, Tariffs, and Profits—Accidents on Railways—Electric Telegraph—Inland Transport in the United States—Belgian Railways—French Railways—German Railways—Railways in Russia, Italy, and Spain—Comparison of Railway Transport in different Countries—Relation of Railways to the State.

SKETCH of the ORIGIN and PROGRESS of STEAM NAVIGATION. By BENNET WOODCOCK, Professor of Machinery in University College, London. With 17 Lithographic Plates, Fcap. 4to, 12s. cloth.

History and Antiquities, &c.

DICTIONARY of GREEK and ROMAN BIOGRAPHY and MYTHOLOGY. Edited by WILLIAM SMITH, LL.D. Medium 8vo. Illustrated by numerous Engravings on Wood. Complete in 3 vols., 5l. 15s. 6d.

DICTIONARY of GREEK and ROMAN ANTIQUITIES. By various Writers. Edited by Dr. WILLIAM SMITH. Second Edition. Revised throughout, with very Numerous Additions and Alterations. One thick volume, medium 8vo, with several hundred Engravings on Wood. 2l. 2s.

A SCHOOL DICTIONARY of ANTIQUITIES; Selected and abridged from the "Dictionary of Greek and Roman Antiquities." By WILLIAM SMITH, LL.D. One small volume, Two Hundred Woodcuts. 10s. 6d. cloth.

A NEW CLASSICAL DICTIONARY, of Ancient Biography, Mythology, and Geography. Edited by Dr. Wm. SMITH. One Volume. 8vo, 1l. 1s. cloth.

"This work comprises the same subjects as are contained in the well-known Dictionary of Lemprière, avoiding its errors, supplying its deficiencies, and exhibiting in a concise form the results of the labours of modern scholars. It will thus supply a want that has been long felt by most persons engaged in tuition."

CHRONOLOGICAL TABLES

of GREEK and ROMAN HISTORY, CIVIL and LITERARY; with Tables of Greek and Roman Measures, Weights, and Money. Edited by WILLIAM SMITH, LL.D. Reprinted from the "Dictionaries of Greek and Roman Biography, Mythology," and "Antiquities." Medium 8vo, 5s. cloth.

NIEBUHR'S LECTURES on ROMAN HISTORY. Translated and Edited by LEONARD SCHMITZ, Ph.D., Rector of the High School, Edinburgh. New and cheaper Edition, in 3 Vols., 8vo, 24s.

* * * This is the only Complete Edition of Niebuhr's Lectures on Roman History.

A HISTORY of ROME; from the Earliest Times to the Death of Commodus, A.D. 192. By Dr. L. SCHMITZ, Rector of the High School of Edinburgh, Editor of "Niebuhr's Lectures." New Edition. One thick volume. 12mo, 7s. 6d. cloth, or 8s. 6d. strongly bound in leather.

NIEBUHR'S HISTORY OF ROME, from the earliest times to the Fall of the Western Empire. Fourth Edition. Three Vols. 8vo, 36s. Translated by BISHOP THRELWALL, ARCHDEACON HARE, Dr. SMITH, and Dr. SCHMITZ. Cheaper Edition.

A NUMISMATIC MANUAL, or, GUIDE to the COLLECTION and STUDY of GREEK, ROMAN, and ENGLISH COINS. Illustrated by Engravings of many hundred types, by means of which even imperfect and obliterated pieces may be easily deciphered. By J. Y. AKERMAN, F.S.A., 8vo, 21s. cloth.

QUESTIONS ON SCHMITZ'S HISTORY OF ROME. By JOHN RONSON, B.A. 12mo, 2s. cloth.

THE GEORGICS OF VIRGIL.

Translated by the Rev. W. H. BATHURST, M.A., Rector of Barwick-in-Elmet. Fcap, 8vo, cloth, 4s. 6d.

"In this excellent version the translator has contrived to present us with a work which reads easily as an English poem. There is harmony in the verse and elegance in the style, while the rendering is for the most part faithful and appropriate. Altogether we should prefer this translation to either Dryden's or Sotheby's. It is more accurate than the former, and less pedantic than the latter."—*Athenaeum*.

Natural Philosophy.

AN ELEMENTARY TREATISE

ON MECHANICS, for the use of the Junior University Students. By RICHARD POTTER, A.M., Professor of Natural Philosophy in University College, London. Second Edition, 8vo, with numerous Diagrams, 8s. 6d. cloth.

AN ELEMENTARY TREATISE

ON OPTICS, PART I. By RICHARD POTTER, A.M., 8vo, Second Edition, corrected, with numerous Diagrams, 9s. 6d. cloth.

ELEMENTARY TREATISE ON OPTICS, PART II.

Containing the Higher Propositions. By RICHARD POTTER, A.M., 8vo, with numerous Diagrams. 12s. 6d.

This volume contains the discussions of direct and oblique pencils to the higher approximations according to previously known methods. Also new discussions of the aberrations of oblique pencils and the forms of the images produced; together with the application to the theory of Optical Instruments. Many other new investigations will be found in the volume.

THE ELEMENTS OF STATICS,

DYNAMICS, and HYDROSTATICS, with an Appendix on the Laws of Light, the Formation of Images by Lenses, and the Nature of Sound. By SAMUEL NEWTON, M.A., Fellow of University College, London. Royal 12mo, boards, 6s.

TWELVE PLANISPHERES,

forming a Guide to the Stars for every Night in the Year, with an Introduction, 8vo, 6s. 6d. cloth.

Mathematics, &c.

FORMAL LOGIC, or, the Calculus of Inference, Necessary and Probable. By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. 8vo, 12s.

ELEMENTS OF ARITHMETIC.

By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. Fifth Edition, with Eleven new Appendices. Royal 12mo, 5s. cloth.

DE MORGAN'S ELEMENTS OF ALGEBRA.

Preliminary to the Differential Calculus. Second Edition. Royal 12mo, 9s. cloth.

DE MORGAN'S TRIGONOMETRY and DOUBLE ALGEBRA.

Royal 12mo, 7s. 6d. cloth.

ARITHMETICAL BOOKS and

AUTHORS. From the Invention of Printing to the present time; being Brief Notices of a large Number of Works drawn up from actual inspection. By AUGUSTUS DE MORGAN, Professor of Mathematics in University College, London. Royal 12mo, 6s. cloth.

"A great number of persons are employed in teaching Arithmetic in the United Kingdom. In publishing this work, I have the hope of placing before many of them more materials for the prevention of inaccurate knowledge of the literature of their science than they have hitherto been able to command, without both expense and research."—*Preface*.

BARLOW'S TABLES OF

SQUARES, CUBES, SQUARE ROOTS, CUBE ROOTS, and RECIPROALS, up to 10,000. Stereotype Edition, examined and corrected. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Royal 12mo, Cloth, 8s.

TABLES OF LOGARITHMS

COMMON and TRIGONOMETRICAL to FIVE PLACES. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Fcap. 8vo, 3s.

A FIRST BOOK ON PLANE

TRIGONOMETRY. Geometrical Trigonometry, and its applications to Surveying, with numerous Examples. For the use of Schools. By G. W. HENNING, M.A., Fellow of St. John's College, Cambridge, and Author of a

Treatise on the "Differential and Integral Calculus." 12mo, with Diagrams, 4s. 6d.

RITCHIE'S PRINCIPLES of the DIFFERENTIAL and INTEGRAL CALCULUS, familiarly Illustrated, and applied to a variety of useful purposes. Second Edition. Revised by J. A. SPENCER, B.A., Assistant Mathematical Master in University College School. 12mo, with diagrams, 4s. 6d., cloth.

RITCHIE'S PRINCIPLES of GEOMETRY, familiarly Illustrated, and applied to a variety of useful purposes. Designed for the Instruction of Young Persons. Second Edition, revised and enlarged, 12mo, with 150 Woodcuts, 3s. 6d., cloth.

REINER'S LESSONS on FORM; or, an INTRODUCTION to GEOMETRY, as given in a Pestalozzian School, Chesham, Surrey. 12mo, with numerous Diagrams, 3s. 6d. cloth.

LESSONS ON NUMBER, as given at a Pestalozzian School, at Chesham, Surrey. By CHARLES REINER. The Master's Manual. New Edition. 12mo, cloth, 5s. The Scholar's Praxis. 12mo, 2s. bound.

Greek.

LEXICON to AESCHYLUS.

Containing a Critical Explanation of the more Difficult Passages in the Seven Tragedies. By the Rev. W. LINGWOOD, A.M., M.R.A.S. Second Edition, revised. 8vo, 12s. cloth.

GREEK TESTAMENT. GRIESBACH'S TEXT, with the various readings of MILL and SCHOLZ. Second Edition, revised. Fcap. 8vo, cloth, 6s. 6d.; morocco, 12s. 6d.

NEW GREEK DELECTUS; being Sentences for Translation from Greek into English, and English into Greek; arranged in a Systematic Progression. By Dr. RAPHAEL KUNNER. Translated and Edited from the German, by Dr. ALEXANDER ALLEN. Third Edition, revised. 12mo, 4s. cloth.

ALLEN'S CONSTRUCTIVE EXERCISES, for Teaching Greek from the Commencement by Writing. Re-

vised and Enlarged by J. ROSSON, B.A., Assistant Master in University College School. Second Edition. 12mo, 6s. cloth.

LONDON GREEK GRAMMAR. Designed to exhibit, in small compass, the Elements of the Greek Language. Edited by a GRADUATE of the University of Oxford. Fifth Edition. 12mo, 3s. 6d. cloth.

PLATO. The Apology of SOCRATES, CRITO, and part of the PHAEDRO, with English Notes from the German, a Life of Socrates, &c. Edited by Dr. W. SMITH. Second Edition. 12mo, cloth, 5s.

Latin.

NEW LATIN DELECTUS; being Sentences for Translation from Latin into English, and English into Latin; arranged in a Systematic Progression, on the plan of the Greek Delectus. By Dr. ALEXANDER ALLEN. Third Edition, revised. 12mo, 4s. cloth.

LONDON LATIN GRAMMAR; including the Eton Syntax and Prosody in English, accompanied with Notes. Edited by a GRADUATE of the University of Oxford. Fifteenth Edition. 12mo, 2s. 6d. cloth.

The PRINCIPAL ROOTS of the LATIN LANGUAGE, Simplified by a display of their Incorporation into the English Tongue; with copious Notes. By HENRY HALL. Fifth Edition. 12mo, 4s. 6d. cloth.

CONSTRUCTIVE LATIN EXERCISES, for teaching the Elements of the Language on a system of Analysis and Synthesis; with Latin Reading Lessons, and copious Vocabularies. By JOHN ROSSON, B.A., Assistant Master in University College School. Second Edition, thoroughly revised. 12mo, 6s. 6d. cloth.

FIRST LATIN READING LESSONS; with complete Vocabularies. Intended as an Introduction to CÆSAR. By JOHN ROSSON, B.A., Assistant Master in University College School. 12mo, 2s. 6d. cloth.

CAESAR for BEGINNERS.

Latin and English; with the Original Text at the end. 12mo, 3s. 6d. cloth.

TACITUS, GERMANIA, AGRICOLA, and First Book of the Annals.

With Notes Translated into English from RUFERTI, PASSOW, and WALCH, with BÜTTIGER's Remarks on the style of TACITUS. Second Edition. Edited by Dr. W. SMITH. 12mo, 5s. cloth.

MYTHOLOGY for VERSIFICATION; or, a Brief Sketch of the

Fables of the Ancients, prepared to be rendered into Latin verse. By the Rev. F. HODGSON, M.A. (Provost of Eton). New Edition. 12mo, 3s. bound. KEY to Ditto. 8vo, 7s.

SELECT PORTIONS of SACRED HISTORY, conveyed in sense

for Latin Verses. By the Rev. F. HODGSON, M.A. (Provost of Eton). Third Edition. 12mo, 3s. 6d. cloth. KEY to Ditto. Royal 8vo, 10s. 6d. cloth.

SACRED LYRICS; or, Extracts

from the Prophetical and other Scriptures of the Old Testament; adapted to Latin Versification in the principal Metres of HORACE. By the Rev. F. HODGSON, M.A. (Provost of Eton). 12mo, 6s. 6d. cloth. KEY to Ditto. 8vo, 12s. cloth.

NEW LATIN READING

BOOK, consisting of short Sentences, easy Narrations and Descriptions, selected from Caesar's Gallic War; arranged in systematic Progression. With a Dictionary. 12mo, 3s. 6d.

Hebrew.**GRAMMAR of the HEBREW**

LANGUAGE. By HYMAN HURWITZ, late Professor of Hebrew in University College, London. Fourth Edition, revised and enlarged. 8vo, 13s. cloth. Or in Two Parts, sold separately:—ELEMENTS, 4s. 6d. cloth; ETYMOLOGY and SYNTAX, 9s. cloth.

BOOK of GENESIS in ENGLISH HEBREW; accompanied by

an Interlinear Translation, substantially the same as the authorised English version; Philological Notes, and a

Grammatical Introduction. By W. GREENFIELD, M.R.A.S. Fourth Edition. 8vo, 8s. cloth. With the original Text in Hebrew characters at the end. 8vo, 10s. 6d. cloth.

English.**An ENGLISH GRAMMAR for**

the USE of SCHOOLS. By Dr. R. G. LATHAM, F.R.S., late Fellow of King's College, Cambridge. Sixth Edition. 12mo, 4s. 6d. cloth.

The ENGLISH LANGUAGE.

By Dr. R. G. LATHAM, F.R.S., late Fellow of King's College, Cambridge. Third Edition, greatly enlarged. 8vo, 15s. cloth.

HISTORY and ETYMOLOGY

of the ENGLISH GRAMMAR, for the USE of CLASSICAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

ELEMENTS of ENGLISH

GRAMMAR, for the USE of LADIES' SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

ELEMENTS of ENGLISH

GRAMMAR, for COMMERCIAL SCHOOLS. By Dr. R. G. LATHAM, F.R.S. Fcap. 8vo, 1s. 6d. cloth.

FIRST OUTLINES OF LOGIC,

applied to Grammar and Etymology. By Dr. R. G. LATHAM. 12mo, 1s. 6d., cloth.

NEW ENGLISH SPELLING

BOOK. By the Rev. GORMAN D. ABBOTT. Second Edition, with Reading Lessons. 12mo, 1s. 6d.

FIRST ENGLISH READER.

By the Rev. G. D. ABBOTT. 12mo, with Illustrations, 1s. 6d.

SECOND ENGLISH READER.

By the Rev. G. D. ABBOTT. 12mo, 2s. 6d.

A COLLECTION of POETRY

for the PRACTICE OF ELOCUTION. Made for the use of the Ladies' College, Bedford Square. By Professor F. W. NEWMAN. Fcap. 8vo, 2s. 6d.

This Collection of Poetry has been made simply with a view to facility of Elocution.

The various pieces of poetry are selected chiefly from authors of the present century; the collection is therefore to a great extent novel.

SUGGESTIONS on FEMALE

EDUCATION. Two Introductory Lectures on English Literature and Moral Philosophy, delivered in the Ladies' College, Bedford Square, London. By A. J. SCOTT, A.M., Principal of Owen's College, Manchester, late Professor of the English Language and Literature in University College, London. Fcap. 8vo, 1s. 6d.

French and Italian.

FRENCH GRAMMAR. By P.

F. MERRIET, Professor of French in University College, London. New Edition. 12mo, 8s. 6d. bound. Or, sold in two Parts: PRONUNCIATION and ACCENT, 3s. 6d.; SYNTAX, 3s. 6d.; (KEY, 3s. 6d.)

MERLETS TRADUCTEUR;

OR, HISTORICAL, DRAMATIC, and MISCELLANEOUS SELECTIONS from the best FRENCH WRITERS; accompanied by Explanatory Notes; a selection of Idioms, &c. New Edition. 12mo, 5s. 6d. bound.

PANIZZII'S ITALIAN GRAMMAR. 12mo, 3s. bound.

Interlinear Translations.

LOCKE'S SYSTEM of CLAS-

SICAL INSTRUCTION, restoring the Method of Teaching formerly practised in all Schools. The Series consists of the following Interlinear Translations; with the Original Text, in which the quantity of the doubtful Vowels is denoted; critical and explanatory Notes, &c.

. By means of these Works, that excellent system of Tuition is effectually restored which was established by Dean Colet, Erasmus, and Lily, at the foundation of St. Paul's School, and was then enjoined by authority of the State, to be adopted in all other Public Seminaries of learning throughout the kingdom. Each volume 2s. 6d.

LATIN.

1. PHEDRUS'S FABLES OF ÆSOP.
2. OVID'S METAMORPHOSES. Book I.
3. VIRGIL'S ÆNEID. Book I.
4. PARSING LESSONS TO VIRGIL.
5. CÆSAR'S INVASION OF BRITAIN.

GREEK.

1. LUCIAN'S DIALOGUES. Selections.
2. THE ODES OF ANACREON.
3. HOMER'S ILIAD. Book I.
4. PARSING LESSONS TO HOMER.
5. XENOPHON'S MEMORABILLA. Book I.
6. HERODOTUS'S HISTORIES. Selections.

ITALIAN.

STORIES FROM ITALIAN WRITERS:—ALFIERI, BARETTI, CASTIGLIONE, &c.

FRENCH.

SIMONDI; the BATTLES of CRESSY and POITIERS.

GERMAN.

STORIES FROM GERMAN WRITERS.

. A Second Edition of the Essay explanatory of the System, with an Outline of the Method of Study, is published. 12mo, sewed, price 6d.

Medicine, Chemistry, &c.

DR. QUAIN'S ANATOMY.

Edited by DR. SHARPEY and MR. QUAIN, Professors of Anatomy and Physiology in University College, London. Fifth Edition. Complete in Two Volumes 8vo. Illustrated by four hundred Engravings on Wood. Price 2l., cloth lettered.

DEMONSTRATIONS OF ANA-

TOMY. A Guide to the Dissection of the Human Body. By GEORGE VISEN ELLIS, Professor of Anatomy in University College, London. Second Edition. Small 8vo. Complete, 12s. 6d. cloth.

A HANDBOOK OF PHYSIO-

LOGY. By WILLIAM SENHOUSE KIRKES, M.D., Demonstrator of Morbid Anatomy at St. Bartholomew's Hospital; Assisted by JAMES PAGET, Lecturer on General Anatomy and Physiology at St. Bartholomew's Hospital. Second Edition. One Vol. 12mo, with Illustrations on Steel and Wood, 12s. 6d. cloth lettered.

THE NATURE AND TREAT-

MENT OF CANCER. By W. H. WALSH, M.D., Professor of Medicine in University College, Physician to University College Hospital, and Consulting Physician to the Hospital for Consumption and Diseases of the Chest. One volume, 8vo, with Illustrations, 16s.

TURNER'S ELEMENTS OF CHEMISTRY. Edited by PROFESSORS LIEBIG and GREGORY. Eighth Edition. One vol, 8vo, 11, 10s. cloth. Part I.—INORGANIC CHEMISTRY, 15s. cloth. Part II.—ORGANIC CHEMISTRY, 15s. cloth.

OUTLINES OF CHEMISTRY.

For the use of Students. By WILLIAM GREGORY, M.D., Professor of Chemistry in the University of Edinburgh. Second Edition, revised and enlarged. Complete in one vol. foolscap 8vo, 12s. cloth. Part I.—INORGANIC CHEMISTRY, 5s. cloth. Part II.—ORGANIC CHEMISTRY, 7s. cloth.

PRACTICAL PHARMACY.

The Arrangements, Apparatus, and Manipulations of the Pharmaceutical Shop and Laboratory. By FRANCIS MOHR, Ph. D., Assessor Pharmacie of the Royal College of Medicine, Coblenz, and Theophilus Redwood, Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain. Illustrated by 400 Engravings on Wood. 8vo, 12s. 6d. cloth.

ELEMENTS OF CHEMICAL

ANALYSIS, QUALITATIVE AND QUANTITATIVE. By EDWARD ANDREW PARNELL, Author of "APPLIED CHEMISTRY; IN ARTS, MANUFACTURES, AND DOMESTIC ECONOMY." Second Edition, revised throughout, and enlarged by the addition of 200 pages, 8vo, 14s. cloth.

CHEMISTRY IN ITS APPLICATION TO AGRICULTURE AND PHYSIOLOGY.

By JUSTUS LIEBIG, M.D. Edited, from the manuscript of the Author, by LYON PLAYFAIR, Ph. D., and WM. GREGORY, M.D. Fourth Edition, revised. 8vo, 10s. 6d. cloth.

ANIMAL CHEMISTRY, OR,

CHEMISTRY IN ITS APPLICATIONS TO PHYSIOLOGY AND PATHOLOGY. By JUSTUS LIEBIG, M.D. Edited from the Author's manuscript, by WILLIAM GREGORY, M.D. Third Edition, almost wholly re-written. 8vo, Part I. (the first half of the work) 6s. 6d. cloth. Part II., completing the work, is expected shortly.

LIEBIG'S RESEARCHES INTO THE MOTION OF THE JUICES IN THE ANIMAL BODY. 8vo, 8s.

DYEING AND CALICO

PRINTING. By EDWARD ANDREW PARNELL, Author of "Elements of Chemical Analysis." (*Reprinted from Parnell's "Applied Chemistry in Manufactures, Arts, and Domestic Economy 1844."*) With Illustrations. 8vo, 7s. cloth.

DR. MUSPRATT'S PLATTNER

ON THE BLOWPIPE, in the qualitative and Quantitative Examination of Minerals, Ores, Furnace-Products, etc. Second Edition, with numerous additions. Illustrated by Engravings. 8vo, 10s. 6d.

OUTLINES OF THE COURSE OF QUALITATIVE ANALYSIS.

Followed in the Giessen Laboratory. By HENRY WILL, Ph. D., Professor Extraordinary of Chemistry in the University of Giessen. With a preface by BARON LIEBIG. 8vo, 6s., or with the Tables mounted on linen, 7s.

MR. QUAIN'S WORK ON THE

ARTERIES. BEING THE COMPLETE SURGICAL ANATOMY OF THE HUMAN BODY. In Eighty-seven Drawings, Imperial folio (27 by 21½ inches), coloured where necessary. The Figures the size of life, drawn from Nature, and on Stone, by JOSEPH MACLISE, M.R.C.S. Accompanied by an octavo volume of letter-press.

* * * The Publishers beg to inform the Subscribers to this Work, that the drawings on the stones have been destroyed. It is, therefore, out of their power to increase the number already printed. About thirty copies remain unsold, for which early application is requested. The publication price was 10*l*. 12*s*. They will, for the present, be supplied at the subscription price, 6*l*. 6*s*.

COD LIVER OIL, the Three

Kinds, Comparatively considered, with their Chemical and Therapeutic Properties. By L. J. DE JONGH, M.D., Translated, with an Appendix and Cases, by EDWARD CAREY, M.D. One Volume, 8vo, 2s. 6d. Cheap Issue.

CONTENTS.

Source, Method of obtaining, and Physical Properties of Cod Liver Oil.
Chemical Composition of Cod Liver Oil.
Inquiry into the Medicinal and Therapeutic Properties of three Kinds of Cod Liver Oil.
Appendix and Cases.

"As a most useful addition to our knowledge on this interesting subject, we recommend the study of Dr. De Jongh's treatise, extended as it is, in its present form, by its able Commentator."—*Lancet*.

A SERIES OF ANATOMICAL PLATES IN LITHOGRAPHY. Edited by JAMES QUAIN, M.D., and ERASMUS WILSON, F.R.S.

	Plain.	Coloured.
	£ s. d.	£ s. d.
Muscles, 51 Plates, bound	1 18 0	3 12 0
Vessels, 50 Plates, "	1 18 0	3 3 0
Nerves, 38 Plates, "	1 10 0	2 16 0
Viscera, 32 Plates, "	1 5 0	2 8 0
Bones and Ligaments, 30 Plates	1 5 0	1 11 6

The work, complete in two Vols, royal folio, half-bound morocco, gilt tops, price 8l. 8s. plain; 14l. coloured.

THE SURGEON'S PRACTICAL GUIDE IN DRESSING, and in the Methodic application of Bandages. By THOMAS CUTLER, M.D., formerly Staff- Surgeon in the Belgian Army. 100 Engravings on Wood. Second Edition, enlarged and revised. Foolscap 8vo, 6s. 6d. cloth.

ELEMENTS OF MATERIA MEDICA. By EDWARD BALLARD, M.D., London, late Medical Tutor in University College, London, and ALFRED HARRIS GARNON, M.D., London, Professor of Materia Medica and Therapeutics in University College, London, and Assistant Physician to University College Hospital. 8vo, with diagrams, 12s. cloth.

"As a manual for students, it is the best that has yet appeared, and will be found to contain much matter well worthy of perusal by the practitioner."—*From Ranking's Report.*

RECENT ADVANCES IN THE PHYSIOLOGY OF MOTION, THE SENSES, GENERATION, AND DEVELOPMENT. By WILLIAM BALY, M.D., F.R.S., and W. S. KIMBER, M.D. Being a Supplement to the Second Volume of Professor Müller's Physiology. With numerous Illustrations. 8vo, 5s. 6d.

"To those who possess Müller's Elements, it is indispensable—to others who have not this useful work it will be found to be most serviceable in giving them at a small expense an insight into the recent progress of Physiology."—*From the Medical Gazette.*

Common Place Books and Literary Diaries.

THE PRIVATE DIARY. Ar- ranged, Printed, and Ruled for receiving an account of every day's employment for the space of one year. With an

Index and Appendix. Post 8vo, strongly
half-bound, 4s. 6d.

THE STUDENT'S JOURNAL. Formed on the plan of the "Private Diary." Post 8vo, strongly half-bound, 4s. 6d.

THE LITERARY DIARY OR Complete Common-Place Book, with Explanation and an Alphabet of Two Letters on a Leaf. Post 4to, ruled throughout, and strongly half-bound, 12s.

A POCKET COMMON-PLACE BOOK. With LOCKE'S Index. Post 8vo, strongly half-bound, 8s. 6d.

Drawing.

LINEAL DRAWING COPIES FOR THE EARLIEST INSTRU- CTION. Comprising 200 subjects on 24 sheets, mounted on 12 pieces of thick pasteboard. By the Author of "Draw- ing for Young Children." In a portfolio. 5s. 6d.

These copies consist of Geometrical Figures and Forms of simple objects, with the Roman and Writing Alphabets in Capital and Small Letters. They are printed white on a black ground. They may also be used in teaching the Letters, in teaching Writing, and in giving Lessons on the Elements of Form and Geometry.

DRAWING COPIES FOR ELEMENTARY INSTRUCTION. By the Author of "Drawing for Young Children." Set I. Twelve Subjects mounted on thick pasteboard. Price 3s. 6d., in a Portfolio. Set II. Twelve Subjects mounted on thick pasteboard. Price 3s. 6d., in a Portfolio. The copies are sufficiently large and bold to be drawn from by forty or fifty children at the same time.

DRAWING MATERIALS. A Quarto Copybook of 24 leaves, common paper, 6d. A Quarto Copybook of 24 leaves, paper of superior quality, 1s. 3d. Pencils, with very thick lead, B.B.B. 2s. per half dozen. Pencils, with very thick lead, F. at 1s. 6d. ditto. Drawing Chalk, 9d. per dozen sticks, in a Box. Port-crayons for holding the Chalk, 4d. each.

PERSPECTIVE. Its Principles and Practice. By G. B. MOORE. In two parts, Text and Plates. 8vo, cloth, 8s. 6d.

Singing.

THE SINGING MASTER.

People's Edition. (One-Half the Original Price.) Sixth Edition. 8vo. 6s. cloth, lettered.

"What chiefly delights us in the *Singing Master* is the intermixture of many little moral songs with the ordinary ones. These are chiefly composed by Mr. Hickson himself; and we could scarcely imagine any thing of the kind better executed. They relate to exactly the class of subjects which all who wish well to the industrious orders would wish to see imprinted on their inmost nature—contentment with their lowly but honourable lot, the blessings that flow from industry, the fostering of the domestic affections, and aspirations for the improvement of society."—*Chambers' Journal*.

* * Sold also in Five Parts, any of which may be had separately.

FIRST LESSONS IN SINGING AND THE NOTATION OF MUSIC.

Containing Nineteen Lessons in the Notation and Art of Reading Music. 8vo. 1s. sewed.

RUDIMENTS OF THE SCIENCE OF HARMONY OR THOROUGH BASS. 8vo. 1s. sewed.

THE FIRST CLASS TUNE BOOK.

A selection of thirty single and pleasing airs, arranged with suitable words for young children. 8vo. 1s. sewed.

THE SECOND CLASS TUNE BOOK.

A selection of Vocal Music, adapted for youth of different ages, and arranged (with suitable words) as two and three-part harmonies. 8vo. 1s. 6d.

THE HYMN TUNE BOOK.

A selection of Seventy popular Hymn and Psalm Tunes, arranged with a view of facilitating the progress of children learning to sing in parts. 8vo. 1s. 6d.

The words without the Music may be had in three small books as follows:

MORAL SONGS, from the FIRST CLASS TUNE BOOK, 1d.

MORAL SONGS, from the SECOND CLASS TUNE BOOK, 1d.

HYMNS from the HYMN TUNE BOOK, 1d.

* * The Vocal Exercises, Moral Songs, and Hymns, with the Music, may also be had, printed on Cards, price Twopence each Card, or Twenty-five for Three Shillings.

Educational Models.

For the Use of Schools, Mechanics' Institutions, and for Private Instruction.

A Set of Apparatus for Hydrostatics, Hydraulics, and Pneumatics; with a Pamphlet containing full Descriptions and Directions for Performing many Experiments. Price 6l. 6s., in a box.

Apparatus for Cohesion, Capillary Attraction, Electric and Magnetic Attraction, Impenetrability and Inertia; with descriptions and diagrams. Price 2ls., in a box.

A Machine for Illustrating Centrifugal Motion; including a representation of the Governor of a Steam Engine. Price 10s., in a box.

Sets of Mechanical Powers; containing the Lever—Wheel and Axle—A Series of Pulleys—The Inclined Plane—Wedge—Screw; with Examples of the Parallelogram of Forces—Centre of Gravity—Friction—Collision of Elastic Bodies—Compound Lever.

- | | |
|---|------------|
| 1. For Schools and Smaller Lecture-rooms (height of the frame, 2 feet 6 inches; width, 2 feet 3 inches) | £5 5s. 6d. |
| 2. A Smaller Set, omitting the Parallelogram of Forces and Collision of Elastic Bodies (height of the frame, 2 feet 1 inch; width, 1 foot 11½ inches) | 3 12 6 |
| 3. A Commoner Set (height of the frame, 2 feet; width, 19 inches) | 1 6 8 |

The Bent Lever. Convertible into a Bent Lever or Toggle-Joint Press. With weights, and a description. Price 10s.

Apparatus for Magnetism. Price 18s., in a box.

A train of Spur Wheels, mounted on a Mahogany stand, with weights. Price 2ls., in a box.

A Double Inclined Plane, with an Application of the Composition and Resolution of Forces. Price 10s., in a box.

A Portable Hydrostatic Bellows; with Description and Diagram, including a weight. Price 2ls., in a box.

A Sectional Model of the Steam Engine; by which the motions of the several parts, its internal structure, and the high and low pressure principles, can be easily explained. Price 2l. 2s., in a box.

A Pyrometer, for Showing the Expansion of Metals. Price 15s.

[PROSPECTUS.]

THE
NEW TESTAMENT QUOTATIONS

COLLATED WITH THE

Scriptures of the Old Testament,

IN THE

ORIGINAL HEBREW AND THE VERSION OF THE LXX.,

AND WITH THE OTHER CITED WRITINGS,

APOCRYPHAL, TALMUDIC, AND CLASSICAL.

With Notes,

AND A COMPLETE INDEX OF THE QUOTATIONS,
ALLUSIONS, AND PROVERBIAL PHRASES
IN THE NEW TESTAMENT.


...πνευματικοῖς πνευματικὰ συγκρίνοντες.—1 Cor. ii. 13.

LONDON:

TAYLOR, WALTON, AND MABERLY:

UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

M.DCCC.LII.

 The work will be published in 8vo., at a price not exceeding 15s. Subscribers' names may be sent to Messrs. TAYLOR, WALTON, and MABERLY.

[PROSPECTUS.]

THE
NEW TESTAMENT QUOTATIONS

COLLATED WITH THE

Scriptures of the Old Testament,

IN THE

ORIGINAL HEBREW AND THE VERSION OF THE LXX.,

AND WITH THE OTHER CITED WRITINGS,

APOCRYPHAL, TALMUDIC, AND CLASSICAL.

With Notes,

AND A COMPLETE INDEX OF THE QUOTATIONS,
ALLUSIONS, AND PROVERBIAL PHRASES
IN THE NEW TESTAMENT.


...πνευματικοῖς πνευματικὰ συγκρίνοντες.—1 Cor. ii. 13.

LONDON:

TAYLOR, WALTON, AND MABERLY:

UPPER GOWER STREET, AND IVY LANE, PATERNOSTER ROW.

M.DCCC.LII.

 The work will be published in 8vo., at a price not exceeding 15s. Subscribers' names may be sent to Messrs. TAYLOR, WALTON, and MABERLY.

GEN. ii. 7.

(6)

GEN. ii. 7.

... וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה :

... καὶ ἐγένετο ὁ ἄνθρωπος εἰς
ψυχὴν ζῶσαν.

... and man became a living soul.

... and the man ^abecame a living
soul.

1 COR. xv. 45.—Ὅθεν καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν ...

And so it is written, The first man Adam was made a living soul...

GEN. xii. 18.

see

GEN. xii. 3.

Exod. xii. 46

(45)

Exod. xii. 46.

: וְעַצְמוֹתַי לֹא תִשְׁבְּרוּ בו :

... καὶ ὅστούν οὐ συντρίψετε ἀπ'
αὐτοῦ.... neither shall ye break a bone
thereof.... and ye shall not break a bone
thereof.

(NUM. ix. 12.)

(NUM. ix. 12.)

לֹא יִשְׁאַירוּ מִמֶּנּוּ עַד בֹּקֶר וְעַצְמוֹתַי
לֹא יִשְׁבְּרוּ בו ...Οὐ καταλείψουσιν ἀπ' αὐτοῦ εἰς
τὸ πρωῒ, καὶ ὅστούν οὐ συν-
τρίψουσιν ἀπ' αὐτοῦ ...They shall leave none of it unto
the morning, nor break any bone
of it ...They shall not leave of it unto
the morning, and they shall not
break a bone of it ...

(PS. xxxiv. 21 (20).)

(PS. xxxiii. 20.)

שָׁמַר כָּל עֲצָמוֹתָיו אַחַת מֵהֵנָּה
לֹא נִשְׁבְּרָה :Φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν,
ἐν ἑξ' αὐτῶν οὐ συντριβήσεται.He keepeth all his bones: not one
of them is broken.He keepeth all their bones: not
one of them shall be broken.JOHN xix. 36. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ, Ὅστων οὐ συντριβήσεται ὁ αὐτοῦ.
For these things were done, that the scripture should be fulfilled, A bone
of Him shall not be broken.

Exod. xvi. 33.

(49)

Exod. xvi. 33.

קַח צִנְצָנָה אַחַת וְתֵן שָׁמָּה מֶלֶא
הָעֹמֶר מִן Λάβε στάμνον χρυσοῦν ἓνα, καὶ
ἐμβαλε εἰς αὐτὸν πλήρες τὸ
γομὸρ τοῦ μᾶν Take a pot, and put an omer
full of manna therein, Take a golden pot, and cast
into it a full omer of manna ...

HEB. ix. 4. ... στάμνος χρυσοῦ ἔχονσα τὸ μάννα ...

... the golden pot that had manna ...

^a Or, was made.^b ἀπ' αὐτοῦ. Griesb. marg.

ΕΝΟΧ, Chap. ii.

(I)

JUDS, 14, 15.

ΘΩΥ: ΘΑΛ: ΠΤΛΘΑΤ: ΦΕΛΗ:
 ΗΘ: ΕΓΜΕ: ΕΤΗ: ΑΘΛΕΥΘ:
 ΘΡΥΛΑΘ: ΑΛΛΑΝ: ΘΕΤΦΦΗ:
 ΗΛ: ΗΛΩ: ΑΛΛΗ: ΗΛ: ΗΓΑΛ:
 ΘΛΗΒ: ΑΘΛΕΥ: ΨΥΛΛ: ΘΛΛΑΝ:

Behold He cometh with ten thousands of His saints, to execute judgment upon them, and to destroy the wicked, and to reprove all the *carnal, for everything which the sinful and ungodly have done and committed against Him.

Προεφήτευσεν δὲ καὶ τοῖς ἑβδο-
 μος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων,
 Ἰδοὺ, ἦλθε Κύριος ἐν * μυριάσιν
 ἁγίαις αὐτοῦ, ¹³ ποιῆσαι κρίσιν
 κατὰ πάντων, καὶ ¹ ἐξελέγξει
 πάντας τοὺς ἄσεβεῖς αὐτῶν περὶ
 πάντων τῶν ἔργων ¹⁴ ἄσεβειας
 αὐτῶν ὧν ἡσέβησαν, καὶ περὶ
 πάντων τῶν σκληρῶν ὧν ἐλά-
 λησαν κατ' αὐτοῦ ἁμαρτωλοὶ
 ἄσεβεῖς.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, ¹³ to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him.

ANONYMOUS.^b

(A)

ACTS, xvii. 28.

Ζῶμεν δ' ἐν αὐτῷ θνητὰ, καὶ
 κινούμεθα,
 Καὶ ἐσμέν ...
 In him we live *these mortal lives*,
 and ^c move,
 And are ...

Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινού-
 μεθα, καὶ ἐσμέν ...

For in Him we live, and move,
and have our being ...

ΛΕΒΑΤΟΣ. Φαίνομενα, 5.

(B)

ACTS, xvii. 28, 29.

Τοῦ γὰρ καὶ γένος ^d ἐσμέν ...
 For we are also his offspring ...

... ὡς καὶ τινες τῶν καθ' ὑμᾶς
¹ ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ
 γένος ἐσμέν. ²⁹ Γένος οὖν ὑπάρ-
 χοντες τοῦ Θεοῦ ...

... as certain also of your own poets have said, For we are also His offspring. ²⁹ Forasmuch then as we are the offspring of God ...

(CLEANTHES.)

Ἐκ σου γὰρ γένος ἐσμέν ...
 For we are thy offspring ...

^a Æthiop. of *flexh*. ^b Cited by Hammond in loc. ^c Or, *are moved*, and so the N. T.
^d Some copies read *ἐμιν*. ^e ἁγίαις μυριάσιν. Griesb. ^f ἐλέγξει. Griesb. marg.
^g Om. αὐτῶν. Griesb. marg. ^h Perhaps om. ἄσεβειας. Griesb. margin,
ⁱ Perhaps om. ποιητῶν. Griesb. marg.

LISTS, more or less extensive and accurate, of the New Testament quotations are to be found in various Biblical Treatises; and one or two of the most valued works in that department of our sacred literature contain collections of the more obvious and direct citations from the Hebrew Scriptures printed at length. It is, however, believed, that no systematic arrangement of *all* the passages of the New Testament which are entitled to be regarded as quotations, whether from Moses and the Prophets or from writers not inspired, has ever been published in this country. The value of such an arrangement to the student of Holy Scripture will be evident from a consideration of the facility which it will afford to the examination of a most important class of Scripture parallels. By the New Testament quotations, the Jewish Scriptures are, in numerous cases, attested as "the oracles of God," and infallibly explained. By them, too, evidence is supplied as to the purity of the Hebrew text, the value of the Masoretic points, and the authority of the version of the Seventy: and the comparison of a quotation with the original passage and its context not unfrequently supplies a demonstration of the truth of some great article of faith such as no reasoning can subvert.

The work, of which the accompanying pages are a specimen, is intended to comprise all the quotations which occur in the New Testament; understanding by the term "quotations," not only the direct and formal extracts from pre-existing writings, but also those passages which are substantially quotations from such writings, though not so in form, or which may justly be regarded as distinct verbal allusions to particular passages of such writings. The quotations are distributed under the following heads:

I. *The quotations from the Old Testament.* These are given in the original Hebrew; the version of the LXX., from the Vatican text, with the Alexandrian variations; and in the Greek of the New Testament, from the received text, with all the important various readings. The original Hebrew and the Greek of the New Testament are accompanied by the Authorised English version, and the Septuagint by an original translation. The distinction between direct quotations and verbal allusions being (when the original passages and the citations of them are placed in juxtaposition) self-apparent, the texts in this division are arranged in one unbroken series, in the order of the books of the Old Testament: an arrangement which has the advantage of displaying all the citations of any given passage at one view.

II. *The quotations, or alleged quotations, from Apocryphal and Talmudic writings;* in the original languages and in English.

III. *The quotations from Greek poets;* with an English version of the cited passages. The context is given in the notes.

IV. *The New Testament citations of earlier portions of the New Testament itself;* in Greek and English.

V. *The proverbial phrases of the New Testament;* also in Greek and English.

These divisions are followed by a few notes, which are chiefly devoted to the elucidation of difficulties, such, for example, as the discrepancies which exist in many cases between the Hebrew and the Septuagint, and the principles upon which certain Old Testament passages are cited in the New. The work concludes with a complete Index of all the quotations, allusions (whether verbal or otherwise), and proverbial phrases, in the order of the books of the New Testament,—a feature which, it is hoped, will add materially to the usefulness of the collection.

HENRY GOUGH.

LINCOLN'S INN, August, 1851.